

# THE SOCIE TIE OF THE RO- SARY.

Wherin is conteined the begining,  
increase, & profit of the same. Also  
the orders & manifold graces an-  
nexed vnto it; with diuers other  
things therunto appertaining.

*A Thing, which as it was at the first  
instituted by the Holy Light of Gods  
Church S. DOMINICKE as  
a present remedy against the  
Albigenses certaine Here-  
tiques of his Age:*

So vndoubtedly will be a necessary remedy  
for all Christians to embrace in  
this miserable  
time.

*Gaude MARIA Virgo, cunctas here-  
ses sola interemisti in vniuerso  
Mundo.*

**THE TABLE OF THE CHAP.  
TERS CONTEINED IN THIS  
Treatise.**

**OF the beginning, largenes, and profite of this Society.**

**Cap. 1**

The ordinances or decrees of the Society of the Rosary, with an explication therof. **Cap. 2**

A brieft summary of the Graces or indulgences, of this Society of the Rosary w<sup>th</sup> the names of the P O P E S which graunted them. **Cap. 3**

Of the Stations of Rome. **Cap. 4**

The 15 mysteries of the holy Rosary. **Cap. 5**

Of other maner of saying of beades. **Cap. 6**

The maner of distribution of the life of our Sauour and of our Lady for the Corone of 63. Aues for those which shall desire to vse the same although the Corone may be said without such particuler memory. **Cap. 7**

An other Rosary of the B. Virgin Mary much like vnto the former but deuided according to the actes of our Sauour Christ for the Rosary of 5. Paters and 50. Aues out of Ludouicus Blosius **Cap. 8**

An otherr like exercise of the life and Passion of Christ, consisting of 5. Paters and 50. Aues. **Cap. 9**

Twenty Propositions to prooue the Catholike custome of saying the Rosary of the B. Virgin, out of Franciscus Costerus **Cap. 10**

A brieft explication of our Lords Praier. **Cap. 11**

An exposition of the Angelicall salutation. **Cap. 12**

Diuerse other deuotions necessary or conuenient for every Christian to vse. **Cap. 13**

**Our Ladies Litanies.**



## The Preface to the Reader

**A**fter the generall deluge and innu-  
dation of the wholle worlde in the  
time of Noe, Almighty God placed in Gen.<sup>9</sup>  
the cloudes his Rainebow, as a token &  
obligation that he would no more de-  
stroy the world with water. How gene-  
rall a deluge of Heresy and of all maner  
of iniquitie our miserable countrey hath  
these late yeeres sustained we yet feele by  
the experience of the calamity therof:  
and it is too pitifull to remēber how ma-  
ny soules haue already perished therby.  
Neither doe we see any other reliefe in so  
great distresses, than to make our hum-  
ble recourse vnto our mercifull Lorde,  
and earnestly to desire of his soueraigne  
greatnesse: that shutting vp the deapth Gen.<sup>2</sup>  
of hellish lakes, & the mighty cataracks  
of his heauie displeasure; these deadly  
fluddes may cease from the earth, and all  
creatures be restored to their former saf-  
tie. One singular occasion of hope wee  
might haue of so greate a benefite: if it

## The Preface

would please him but once to shew this  
signe of his Testament with mankind,  
his gloriousse rainebow, which discoue-  
ring vnto the world most bewtifull co-  
lours might signifie the caulme & faire  
wether, which were at hand: This rain-  
bow I meane to be the glorious Virgin, a  
most beutiful signe of gods frēdship with  
men, & such a token of his singuler mer-  
cie, that when he hath often times loa-  
ded the skies with the heauie cloudes of  
his iminēt vengeance, he neuerthelesse lo-  
king vpon so gloriousse & beloued a cre-  
ature, not appointed by him for wrath  
& anger; but chose for a figure of mercy  
& peace, and therfore most worthely cal-  
led the mother of mercy: forgetting our  
iniquities, & as it were in a maner his  
owne Iustice; with-holdeth his seuere pu-  
nishments, and in steed of brimstone &  
fire, which those cloudes shoulde send  
vpon vs, leadeth vs In nube diei, &  
tota nocte in illuminatione ignis,  
by

to the Reader.

by the cloudes of his mercy in the day; & all the night by the comforte of his heavenly lightes. I could here discourse at large how worthely this B. Virgin may be called a rainbow, and how many excellent comparisons may be made thereof unto her: of the variety of her vertues, of the perfection of her great excelencies figured in roundnes, of the statelines of that seate which God did choose in her for his owne person. But sufficient it is for our purpose, that shee is in speaciall maner a rainbow against Heretickes: wher-as the Church generally singeth, shee hath destroyed all heresies in the wholle world, and therefore is a particular signe & aboade of the ceassing thereof: Fro this bow there goeth none but chosen arrowes take forth of the quiver of God him-selfe, yea arrowes of the saluation of our Lord, arrowes of saluation against Syria; that is, arrowes of saluatiō both in tranquillity of the Church;

Apoc. 6

Esa. 49

4. Reg. 13

## The Preface

Cant. 4

and also against all the enimies of Israel,  
and the Church of God in the time of  
tentation and disturbance. Neither wa-  
teth it a mysterie, that this bow is bent  
upwards towards heauen: for it not on-  
ly receiueth the strength from God, to  
whom it looketh: but wounding first the  
hart of God him-selfe, from thence re-  
ceiueth all comfort for his seruantes &  
confusion at the last for his wicked eni-  
mies.

Sap. 6

This when I consider, and waighing  
also with my selfe, how true it is of her  
which is spoken of the wisdom of God,  
with which she was so abundantly en-  
dowed; that she preuenteth those which  
desire her for to shew her selfe first vnto  
them: that she seeketh with great dili-  
gence for those which are worthy of her,  
and sheweth her selfe in the waies plea-  
santly vnto them: and with all prouident  
care runneth to meete them. I fully per-  
suade my selfe, that it is in our owne  
power

to the Reader.

power to winne her, and to obtaine from  
heauen a new rainbow: which beeing a  
signe of God, can-not signifie falsly, but  
most certainly foretell our comfort and  
reliefe. It is in our power I say: yet not  
except we desire her: she seeketh for vs,  
but so, if we be worthy of her: she shew-  
eth her selfe pleasaunt, but vnto those  
which she meeteth in the waies to seeke  
her: for whom she bountifully prouideth  
all maner of good.

I present therefore vnto my moste  
deare countrey with the same loue and  
affectiō with which I would if so it plea-  
sed God present it my blood, a singular  
meane of winning this Virgins fauour,  
& such a meane as by her selfe hath here  
tofore bene presented vnto the world, &  
now vndoubtedly by her selfe also not vn-  
mindfull of her auncient Dowry, is offe-  
red vnto our countrey the Society of the  
holy Rosary: an auncient meanes euen

## The Preface

*from S. DOMINICKS time of rooting out of heresie. Which albeit both in time far past, & now of late yeres it hath bene embraced in our countrey, with great deuotiō: yet neither hath it hither to bene so generally vsed, neither the nature & profite therof so persfitly knowen, as for so great a good were required. for (as the scripture saith) A hidden wisdom, and an vnseene treasure, what profite is there in them both? Wherfore I thought it my parte, knowing what opportunitie our countrey men may haue to be admitted vnto the participation of this treasure, diligently to search out, and briefly to set downe what-soeuer either necessarily doth belong, or any way might be profitable to the enioying of the same: fully perswading my selfe that as spirituall men in these Catholicke countreies are wonte to say of them selues; so the beades must be to our afflicted brethren, in steed of all maner of armour or weapons*



to the Reader.

*weapons: for the weapons of our warfare  
are not carnall, but mighty to God, vn- 2. Cor. 10  
to the destruction of munitions, destroy-  
ing Councells, and all loftines extolling  
it selfe against the knowledge of God.  
Which perswasion of mine vnto those  
which shall duely weigh the perfection  
& excellencies of this most glorious Vir-  
gin; cannot any way be iudged false: for  
therefore is she called a well settled array  
of a pitched armie, because she mightily  
ouercometh, not only her owne, but also  
her deuout clients aduersaries. Which  
singuler protectiō we can no way deserue  
more conueniently: then by such seruice  
as her selfe hath elected and cōmended  
vnto vs, & of it selfe doth yeeld vs such  
commodities as in the treatise shall ap-  
peare. Yet this must I confesse, that I  
haue for the most part framed my selfe,  
vnto the simpler sorte: for such are they  
which most please our LADY, and in  
which she also most delighteth: my in-*

Cant. 6

## The Preface

tent hauing bene in this litle tretise, that  
as the beades are the vnlearned mans  
booke; so also such persons mighte here  
find whatsoeuer is necessarie for their de-  
uotion. And yet doubt I not, but any  
Catholicke minde will Iudge the same  
worke not to be vnprofitable, vnto who-  
soeuer of neuer so greate knowledge with  
a certaine spice of hereticall pride, will  
not contemn ordinary Catholike helpes  
and deuotion. Accept therfore (gentle  
Reader) this my present: and with con-  
uenient diligence and studye use the  
same. Which if thou doest: I doubt not,  
but, how-soeuer it may displease curious eies,  
it will not be displeasing to our B.  
L A D Y, nor without vspeakeable pro-  
fite to our wholle countrey, than the  
which two thinges, next vnto  
Gods glory I desire no-  
thing more.  
fare-wel.

A Brieffe

# A BRIEFE DISCOVRSE of the Deuotion of our B. L A D Y.

**E** Ven as with all maner of deceitfull subtelties and blasphemous vntruthes, Heresie doth euer goe aboute to derogate vnto the glory of the most soueraigne Queene of heauē & earth: so is it the part of euery zealus Catholike w<sup>th</sup> as much care and diligence, to procure to set forth, amplifie, and increase, her wonderfull praises, and most deserued honour. Wher-as therfore in this litle treatise we are to set downe one of the most speaciall deuotions and seruices that the holy Church vsesh vnto the glory of this B. Virgin: I thinke it necessary, that before we enter into the principall discourse it selfe, we briefly for the behoofe of the vnlerned set downe, wherein the deuotion, and seruice, of so high a creature doth consist.

Two thinges therfore are required, for the wholle perfection of that which we call the deuotion of our L A D Y. First, for to haue a deepe & settled conceit of her worthinesse and greatnesse, next vnto Almighty God him-selfe, aboue all spirittuall and corporall creatures. Secondly, to deriue from such due estimation, an earnest study, and endeouour for her honour, and the glory of God, and our owne profite, of doing and performing what-soeuer may become vs. Concerning the first therfore, I will here only touch amongst her infinite priuileges only a few, and such as either without heresie cannot be doubted of: or are by  
the

## The Preface

Eccli. 20

from S. DOMINICKS time of rooting out of heresie. Which albeit both in time far past, & now of late yeres it hath bene embraced in our countrey, with great deuotiō: yet neither hath it hither to bene so generally vsed, neither the nature & profite therof so persfitly knowen, as for so great a good were required. for (as the scripture saith) A hidden wisdom, and an vnseene treasure, what profite is there in them both? Wherefore I thought it my parte, knowing what opportunitie our countrey men may haue to be admitted vnto the participation of this treasure, diligently to search out, and briefly to set downe what-soeuer either necessarily doth belong, or any way might be profitable to the enioying of the same: fully perswading my selfe that as spirituall men in these Catholicke countreies are wonte to say of them selues, so the beades must be to our afflicted brethren, in steed of all maner of armour or weapons

to the Reader.

*weapons: for the weapons of our warfare  
are not carnall, but mighty to God, vn- 2. Cor. 10  
to the destruction of munitions, destroy-  
ing Councells, and all loftines extolling  
it selfe against the knowledge of God.  
Which perswasion of mine vnto those  
which shall duely weigh the perfection  
& excellencies of this most glorious Vir-  
gin, cannot any way be iudged false: for  
therefore is she called a well settled array  
of a pitched armie, because she mightily  
ouercometh, not only her owne, but also  
her deuout clients aduersaries. Which  
singuler protectiō we can no way deserue  
more conueniently: then by such seruice  
as her selfe hath elected and cōmended  
vnto vs, & of it selfe doth yeeld vs such  
commodities as in the treatise shall ap-  
peare. Yet this must I confesse, that I  
haue for the most part framed my selfe,  
vnto the simpler sorte: for such are they  
which most please our LADY, and in  
which she also most delighteth: my in-*

## The Preface

sent hauing bene in this litle tretise, that  
as the beades are the vnlearned mans  
booke; so also such persons mighte here  
find whatsoeuer is necessarie for their de-  
uotion. And yet doubt I not, but any  
Catholicke minde will Iudge the same  
worke not to be vnprofitable, vnto who-  
soeuer of neuer so greate knowledge with  
a certaine spice of hereticall pride, will  
not contemn ordinary Catholike helpes  
and deuotion. Accept therfore (gentle  
Reader) this my present: and with con-  
uenient diligence and studye vse the  
same. Which if thou doest: I doubt not,  
but, how-soeuer it may displease curiose  
eies, it will not be displeasing to our B.  
L A D Y, nor without vspeakeable pro-  
fite to our wholle countrey, than the  
which two thinges, next vnto  
Gods glory I desire no-  
thing more.  
fare-wel.

*A Briebe*



# A BRIEFE DISCOURSE of the Deuotion of our B. L A D Y.

**E** Ven as with all maner of deceitfull subtelties and blasphemous vntruthes, Heresie doth euer goe aboute to derogate vnto the glory of the most soueraigne Queene of heauē & earth: so is it the part of euery zealus Catholike w<sup>h</sup> as much care and diligence, to procure to set forth, amplifie, and increase, her wonderfull praises, and most deserued honour. Wher-as therfore in this litle treatise we are to set downe one of the most speaciall deuotions and seruices that the holy Church vsesh vnto the glory of this B. Virgin: I thinke it necessary, that before we enter into the principall discourse it selfe, we briefly for the behoofe of the vnlearned set downe, wherein the deuotion, and seruice, of so high a creature doth consist.

Two thinges therfore are required, for the wholle perfection of that which we call the deuotion of our L A D Y. First, for to haue a deepe & settled conceit of her worthinesse and greatnesse, next vnto Almighty God him-selfe, aboue all spirituall and corporall creatures. Secondly, to deriue from such due estimation, an earnest study, and endeuour for her honour, and the glory of God, and our owne profite, of doing and performing what-soeuer may become vs. Concerning the first therfore, I will here only touch amongst her infinite priuileges only a few, and such as either without heresie cannot be doubted of: or are by  
the

## A Briefe discourse of the

the firme consent of the wholle Church, most constantly beleueed: or may with godly deuotion be gathered out of the holy scriptures, and auncient Fathers: leauing the large proufes therof, vnto many learned bookes which of this pointe are euery where extant.

### *25 singuler priuiledges of our B. Lady.*

That as she is in all maner of vertues and dignities, farre exceeding all other creatures; so was she before all worlds appointed and chosen to so greate highnes; in so much, that AB ETERNO, Almighty God considering and beholding so singuler a worke of his hand, next vnto himselfe and the humanitie of our Sauour, had a speciall delight and repose in her.

When the time came that so excelent a creature should be brought into the world, shee was foretolde by Angelicall reuelation vnto both her barren parents, euen as before euen from the beginning of the worlde, shee had in sundry waies bene both prefigured and promised.

Her body, although it were conceiued according to the naturall order of mans generation, yet was both the matter ministred therunto with such deuotion as became so holy parents: & there wanted not the speciall cooperation of the holy-Ghost, preparing (as the Church singeth) the habitation of the sonne of God Whence it did proceede, that in perfection of bewty and complection, she was such, as is credibly to be thought neuer to haue bene

## Deuotio of our B. Lady.

Bene subiect to such particuler defects of body, as are either caused by the euilnes of complection or inflicted for punishment of sinne, or procured by disordered life: and that in her person she did cary such a shew of heavenly comelines and maiestie, that a greate Saint beholding her, said, that if he had not otherwise bene taught, by his faith: he would haue deemed her, to haue some Godhead within her.

Dion.  
Arcop.

When the time came that her body should be quickned with a reasonable soule, (which in all others in the very creating within a body by carnall generation, descending from A D A M contracteth originall sinne, and giueth life, and beeing to a child of wrath:) she only was exempted from such deformity, and presently made the childe of God, and euer from that time full of grace and of all vertue: although in the proffes of her most holy life, she continually increased the same, especially at the conceiuing of the sonne of God, and the coming of the holy Ghost vnto all the Apostles.

She had then such abundance of grace bestowed on her from God, that she farre exceeded the grace of all Angels and holy soules: so that shee laying her foundations aboue so many high hills, we may not any way conceiue vnto what a hight so perfite a sanctuarie grew before her death. Neither wanted she any grace or gift of the holy ghost as of prophesie, working miracles, and such like, although whilest she liued in this worlde, it was conuenient for the confirmation of the doctrine of Christ, that he only, & his Apostles should worke miracles. But she hath aboue all other Saintes since  
her

D. Tho. 3.  
Par. q. 27  
ar. 5

Psal. 86

## A Briefe discourse of the

her assumption into heauen: receiued that power of her sonne, and daily in all Countreys practised the same.

6  
Amb. & Pe-  
dain Luc.  
Vide Aug.  
ep. 57

As diuerse holy Fathers doe testifie, that Saint I H O N Baptift when he was sanctified in his mothers wombe, had the vse of his free-will: voluntarily concurring to the acceptation of that grace which he then receiued; which is not obscurely signified vnto vs in the Gospell it selfe: where we read that the Infant exulted in ioy, which argueth knowledge of the cause of so great ioy: so is it also most worthely to be thought of this Virgin: for that generall rule of all Diuines and holy Fathers, that what soeuer priuiledge hath bene graunted vnto any pure creature, is to be in a higher degree attributed vnto her. And it were very agreeable vnto her other priuiledges, to thinke the same vse of reason to haue still continued in her: especially wher-as the whole Church attributeth such discretion vnto her, as well the space of her infancie being with her Parents: as also when being three yeere olde she went of her owne accord to present her selfe with great deuotion to the seruice of God, in the Temple: And the gifes of God, (as S. PAUL teacheth vs) being alwaies without repentance: it was not conuenient that shee aboute all other shoulde euer loose that which shee once receiued.

vnto

20m. 11

Her holy natiuitie and presentation were vnto the holy persons which were by the inspiration of God made priue vnto her greatnes, and to the hope of the redemption of Israell now at hand; A cause of such Ioy as neuer before had bene in the world:

## Deuotio of our B. Lady.

world: all being full of Gods miracles & heavenly comforts.

The holines of her life euen from the beginning vnto the end therof was such that it was void from all sinne, not only mortall but also veniall. Aug. Lib. de nat. & grat. c. 36 Yea she was wholly deliuered from that inclinatio vnto euill, and difficulty in that which is good which we all receiued from A D A M; not, only in her conceiuing of C H R I S T, but also from her first immaculate conception; when being free frō Originall sinne, she was also exempted from the sequell therof, which the Diuines call FOMES PECCATI: so that in all her life the inferior powers of her soule, could neuer be moued with-out the direction of reason.

As her life was more holy then euer of any other creature: so did she abound with more heavenly visitations, thē euer was graunted vnto any: being continually garded and waited vpon with Angells: yea, if vnto S. PAVL and MOISES Exod. 33 was shewed in this life the very essence and glory 2. cor. 13 of God, as the Diuines after S. A V G V S T I N E and other holy Fathers doe more probably iudge: thē must we also for the rule aforesaid not doubt, but vnto this Virgin the same priuiledge at some time or other was granted: W so great gifts of God shee alwaies concealed with vnspokeable humility, preferring herselfe to no creature, but alwaies ready to become the seruant of all.

She was the first which Vowed vnto God her Virginitie and that with-out any instructions of any as well as with-out example.

She had by the speciall worke of God ioined with

## A Brieſe diſcourſe of the

with her vnſpeakable Virginitie the fecundity of  
a mother; and what ſoever is perſite in marriage,  
vnto which ſhe yelded her ſelfe not purpoſing to  
diminiſh her ſacred puritie, but by moſt certaine  
reuelation aſſuring her ſelfe of the perpetuety ther-  
of: that ſo the ſonne of God might be borne in  
wedlocke, ſhe preſerued from infamy, & ſo great  
a myſterie of the incarnatiō of our Sauour Chriſt,  
conceaied from the Diuell, and ther ſhould not  
want vnto her ſelfe and her ſonne in this miſerable  
life the neceſſary comforte of a foſterer Saint IO-  
SEPH her Spouſe: whome preſently after the ma-  
riage ſhe cauſed to vow alſo Virginitie, making  
them-ſelues a perſite pattern of ſo many Couples  
as by their example haue in the Church of Chriſt  
vndertaken the ſame.

Y2

Lib. de  
nat. & grat.  
c. 36

She by her holines and ſingular perfection, de-  
ſerued that the ſonne of God ſhould be incarnate  
and take fleſh in her immaculate wombe, for this  
word of deſeruing or meriting doth S. AUGUSTINE  
vſe when he yeeldeth the reaſons why ſhe  
was euery way free from ſinne: *QVIA CONCIPERE  
AC PARERE MERUIT EVM QVEM CONSTAT NVL-  
LVM HABVISSSE PECCATVM*: becauſe ſhe DESE-  
VED to conceiue and bring forth him, whome it  
is manifeſt to haue had no ſinne: yet this merite  
doe we not ſo vnderſtand, as though the worke  
of the incarnation it ſelfe could be Deſerued: but  
that ſuppoſing, that God of his mere liberality and  
goodnes determind the ſame, ſhe might Deſerue  
of God with an imperfite kind of merite, (which  
the Diuines call; *DECONGRVO*) that what he was  
determined to doe, he ſhould doe, both the ſooner,  
and



## Deuotio of our B. Lady.

and take her as an instrument of his goodnes, and gratioufnes in the same. And yet such was her base conceit of her selfe, that so farre she was from the expectation or imagination of so great a benefitte, that shee desired to be the handmaide and slaue of what-soeuer woman were to be the Mother of the Messias of the world, whom she knew by the profoundest intelligence of the holy scriptures which euer any creature had, of which shee

Esa. 7.  
was a continuall student, to be borne of a woman a Virgin. For as shee had learned most highly to conceiue of God, and his appointed Mother: so had shee also vsed her selfe w<sup>th</sup> sincerity to humble her selfe in the sight of God, that hee might exalte her, and therefore dare I boldly say, that if this most absolute Virgin, had not bene so worthely disposed, as in deed she was, for so great a Sacrament: Almighty God would not haue sent his sonne. For as he had ordained before all the world the most holy incarnation of his only sonne: so had he also ordained together with the priuiledges of the humane nature of his sonne: the dignitie of her from whome he was to take the same. Yet doe I not say that Gods prouidence coulde be deceiued herein: but that he woulde with the same foresight prouide both the end and the meanes of so great an end. And as our Sauour himselte what-soeuer he did for our saluation, although he did it with order and commaundment from his Father, yet he did it voluntarily and freely: Euen so shee which was thought fitte of God himselte, for so greate a worke, although Almighty God himselte was the chiefe author of her wor-

Esa. 7.

Iac. 4.

1. Pet. 5.

B

things

## A Briefe discourse of the

things: yet did she freely and voluntarily con-  
vnto our redemption: by making herselfe with  
Gods especiall grace a fitte mother for our Redeem-  
mer. Wherby we learne what deuotion, reuerence,  
and gratefulnes we should cary to so great a Bene-  
factrice.

11

The plenitude of time which God in his eter-  
nall wisdome had ordained being now come: the  
Angell GABRIEL cometh to bring her these  
ioifull tidinges, and with great reuerence, as not  
presuming to call her by her proper name, saith  
vnto her HAILE FULL OF GRACE: when  
she nothing frightened with the sight of a young  
man (for such figure the Angell bore) as one much  
accustomed to the conuersation of Angels: was  
only amazed with such honorable speeches: yet  
beeing certified by the Angell of what God had  
determined of her, and of the safety and security of  
her Vowed Virginitie, she freely gaue her consent.  
But what consent? such a consent, as brought the  
Sonne of God into the world. For as Saint BER-  
NARD saith, she spake a word, which was, BE-  
HOLD THE HANDMAID OF OVR LORD,  
BE IT VNTOME ACCORDING VNTO  
THY WORD, and presently she receiued in her  
most chaste wombe the eternal word of god, equall  
vnto the Father; & the Holy-Ghost; When as she  
had alwaies bene the Temple of the Holy-Ghost,  
so now she was first made the Work-houle of the  
same eternall Spirite, framing within her an eter-  
nall house for the wisdome of God, which was  
Christ our Lorde: and secondly the Mother and  
Temple of the sonne of God, who corporally  
dwelled

Ho. 4. super  
Musius est.

Pro. 9

## Deuotion of our B. Lady.

**D**welt within her for the space of nine monthes.  
A most happy consent: and most gloriousse sonne,  
wherin Almighty God himselfe made his Taber-  
nacle, for the redemption of the wholle worlde. **Psal. 13**  
**A**nd O base and vngratefull hart, who wilt not  
acknowledge and reuerence so gear a benefitte.

Presently after the conceiuing of **C H R I S T**,  
as though neither she her selfe nor **C H R I S T** our  
Sauour, newly come into the world, could be  
Idle, & not attend vnto the worke of our redemp-  
tion: she went to her Cosen **E L I Z A B E T H**: al-  
though in shew to visite her beeing greate with  
Child: yet also to sanctifie her burden which she  
had within her. For he which now dwelled within  
**M A R Y**, by her sacred voice, as by an instrument,  
sanctified him which was to be the Precursor of  
the true Messias: and endewed him with those  
vertuouse habites, which brought forth afterwards  
such holy actions, as the scripture yeldeth testimo-  
ny of.

Without all sorowe, paine indecencie, preiudice to her Virginall integritie, she alone, as only  
worthy to be priuie to such a mystery (when all  
things were at quiet silence, and the night in her  
course was at the middest of her iorney) receiued  
in her Angelicall handes from the Kingly seate of  
her sacred wombe, the omnipotent word of God,  
and laying him in a manger, nourished him with  
her moste pure breastes, and was present at the  
homage and fealty which by the holy Angels with  
heauenly melody was yeelded vnto him.

**S**he was the principall imposer of that moste

## A Briefe discourse of the

comfortable name of **I E S V S**, confirmed with the first effusion of that sacred blood, which was to take away the sinnes of the world.

17

She had not only an intrincall familiaritie with the sonne of God, and was a principall scholar of his; but he vouchsafed also to be subiect vnto her, she hauing a motherly right and authoritie ouer him, and he with his labour & toile gaining great parte of her liuelehode, for the space of 30. yeeres, especially after **S. I O S E P H S** death.

18

All the Apostles and disciples hauing abandoned her holy sonne, she forooke him not, but accompanying him vnto the crosse, and contemplating him thereon, suffered in her afflicted mind, (yet without any excessse or disorder of passion) what-soeuer he suffered in his Diuine Body: was commended most carefully by him to his most tenderly beloued disciple: receiued his naked Body with motherly familiaritie in her sacred lappe: and with most certaine expectatiō of his resurrection, after she had buried him returning home, all the Disciples although not hauing lost the faith of that point **W** they had not as yet perfectly receiued yet not sufficiently perswaded of the same resurrection.

91

She was the first vnto whom he appeared after his gloriouse resurrection. For although of such apparition, there be no mention in the Gospel: yet of this affection to his louing Mother we need not doubt, but that as the Church singeth: **PRIMA MERETVR GAVDIA, QVE PLVS ARDEBAT CETERIS:** she deserued the first  
Ioy,

## Deuotion of our B. Lady:

Ioy, which did loue more then the rest, And the delay betweene his resurrection and the apparition vnto MARY MAGDALEN; Is an argument that first he appeared vnto his Mother. And he had so determined, that for the saluation of mankind, two such notable personages liuing necessarily together as was himselfe and his gloriouse Mother; his only greatnes shold be shewed first: W<sup>h</sup> being fully cōmended vnto men, he wold afterward make knowen the excellencies of his Mother, euen vnto the worlds end. With whom, before he had shewed any only priuate fauours, and therfore in the Gospell there is not mention made of her many priuiledges, but only of such thinges as belong to the necessary confirmation of the faith.

After the Ascention of our Sauour, she was the mistres of the Apostles, when they went to preach in the world, and to the Euangelists going about to write the Gospell. For she had diligently laid vp in her hart, such thinges as her sonne, for our saluation had done, and such as none but her selfe could be witnesse of.

At the coming of the holy-ghost, she receiued alone, as much grace, as all the other Apostles and Disciples: such being the loue of her deare sonne vnto her, and so great her capacitie, according vnto which Almighty God not permitting his vessels to remaine empty, doth alwaies infund his holy giftes and graces.

Hauiug for the space of 15. yeeres after her sonnes Ascention, both bene a great comfort to the militant Church, and hauiug also receiued as

## A Brieſe diſcourſe of the

much Ioy of the conuerſion of ſoules, and the name of her ſonne ſpread about the world, and continually viſited with ſinguler deuotion, the places where ſhe remembered, the fruitfull ſteppes of our Sauour for our Redemption: being warned by an Angell of her death, and all the Apoſtles miraculoſly preſent, ſhe yeelded her ſoule, with vnſpeakeable comfort and quietnes, amongſt ſo holy a company, and with heavenly melody of Angells, into her ſonnes owne boſome, who moſt louingly had inuited her, and moſt ioiſfully receiued her into his heavenly Tabernacle in recompence of the harbour receiued by her.

23 Her body hauing bene with great ſolemnity and many ſacred hymnes, both of the holy Apoſtles, and alſo of Angells committed vnto the ſepulcher, the Angells continued alſo for the ſpace of three daies in the ſame place with their heavenly melody.

24 The third day her ſacred body with farre greater ſolemnity & ioyes of Angels, being again reſtored, vnto the glorious ſoule, was in the boſome of her deare Sonne, whom ſhe had ſo ofte entertained in her bleſſed lappe, aſſumed vp into heauen being more reuerent and holy, then heauen it ſelfe, hauing contained that which heauen could not containe.

25 She was exalted to ſuch dignity, as ſhe had bene before the beginning of the world choſen vnto: that is, to bee Queene of Angels, and of all Saintes; and of all the world, an eſpeciall advocate vnto her Sonne for all mortall creatures. Other  
Saintes



## Deuotio of our B. Lady.

Saintes are in deede made by God Kinges ouer the worlde, as the scripture teacheth vs: but although they haue a subordination of degrees of glory in those diuerse mansions; yet are they not Kinges one ouer another, but partners & fellowes of so great a felicity. This is the priuledge of our B. L A D Y, that she only is exalted aboue all Angels and Saintes, being made so much the more better then they all, by how much the more perfit a name she hath receiued, then they. For vnto whom at any time of his Angels or Saintes hath he said, thou arte my Mother? and hauing this very conuenient priuledge vnto her wholle life, and former dignities, that as we receiued C H R I S T by her, so by her, C H R I S T doth at our death especially receiue vs. Finally by her as the Necke of the Church from C H R I S T her sonne, the head thereof, we receiue all maner of spirituall and heauenly good. I will therefore conclude with the saying of S. B E R N A R D wonderfully discoursing of this Virgins name M A R Y: which signifieth starre of the Sea. O thou whosoever doest perceiue thy selfe in the fluxe of this world rather to be tossed in the midst of stormes & tempestes, than to walke vpon the earth: turne not away thy eies from the brightnes of this starre, if thou wilt not be overwhelmed with stormes: if windes of tentations doe arise, if thou doest incurre the rockes of tribulations, looke vpon the starre call vpon M A R Y. If thou beest tossed with the waters of Pride, Ambition, Detraction, Emulation: looke vpon the starre, call vpon M A R Y. If Sloath, Anger, or Couetousnes, or alurement of the flesh doe shake

Apoc. 5.

Io. 14

Heb. 1

Ber. ser. 2. de

adu Do.

Cant. 4. &

7.

Ho. 2 super  
Missusest.

## A Brieue discourse of the

the ship of thy mind: looke vpon MARY. If thou beest troubled w<sup>th</sup> the enormity of crimes, confounded with the vncleanes of conscience, frightened with the horroure of iudgement, and beginnest to be swallowed into the gulfe of sadnesse, or into the deapth of despaire: thinke vpon MARY. In dangers, in distresses, in doubtfull cases, thinke vpon MARY, call vpon MARY. Let her not depart from thy mouth, let her not depart from thy hart. And that thou maiest obtaine the reliefe of her praier, doe thou not swarue from the example of her conuersation. Following her, thou strailest not: calling vpon her, thou despairest not: thinking vpon her, thou erreth not: shee holding thee, thou fallest not: shee protecting thee, thou fearest not: shee being thy guid, thou faintest not: shee being mercifull, thou shalte arriue: and so in thy selfe thou shalt feelee by experience, how worthe'y it is said. **AND THE NAME OF THE VIRGIN WAS MARY.**

**N**OW for the second parte, thus it behoueth euery true Christian to be deuoute of our Blessed LADY.

1 To be stirred vp to the admiration of God himselfe, who hath shewed his power in so glorious a creature of his handes.

2 To Imitate her particuler Vertues.

3 To conforme our selues to her diuerse affecti-  
ons which she had in her wholle life, to reioice  
with her ioyfulness, to haue compassion of her sor-  
rowes, to congratulate with her glory.

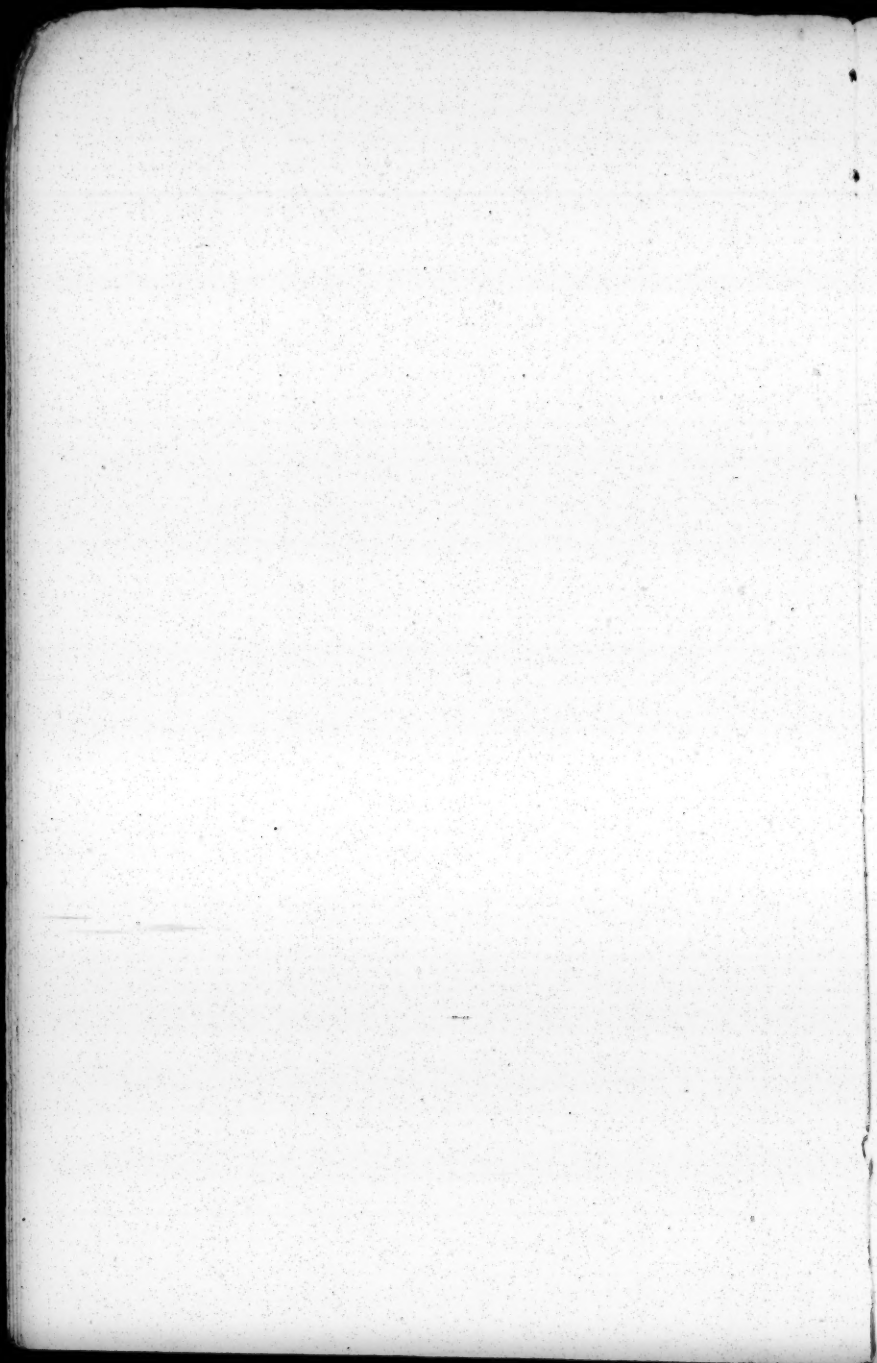
To

## Deuotion of our B. Lady.

To yeeld her such honour & reuerence as she deserueth: to admire her, to loue her, to praise her to acknowledge her as our speciall Patrone, to dilate her praises vnto the world, to salute her with diuerse deuoute praiers, specially with the A V B M A R I A, to acknowledge with thankfull mind the benefites receiued from her, and by her meanes to commend our owne necessities & of our friends and of the wholle Church vnto her, to offer all our actions yea and our selues vnto God by her, to exhibite vnto her, that exterior reuerence and honor, **W** is agreeable vnto the practise of the holy Church and of all deuoute persons: finally to acknowledge her as our mother in all thinges hauing recourse vnto her as her tender children, preparing our selues for her feastles and expecting them as in the which we may hope to receiue singuler comfortes: and at our death reposing a speciall hope in her protection. These thinges, deare Brother if thou wilt practise: I doubt not but thou shalt not only highly please this most B. Virgin, but thy selfe shalt reape such benefites as shee vseth liberally to bestowe on her deuoute

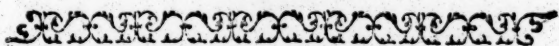
Fauorites.





THE SOCIETY OF THE ROSARY. 1  
OF THE BEGINNING,  
LARGENES & PROFIT  
OF THIS SOCIETY.

Cap. I



**A** Mongst diuerse companies or Societies, religiously instituted and most deuoutly followed & reuerenced in the Church of God, one of the most auncient, generall, and profitable is, that which being instituted in the honor of the most blessed & immaculate Virgin MARY mother of God, and Patronesse of all distressed mortalls, is commonly called the Society of the holy Rosary.

The first Founnder and beginner therof was the gloriouse Light of Gods Church S. DOMINICK who about 400. yeeres agoe not being contented to haue instituted  
a noble

The Anti-  
quity.

a noble order of religious persons, as well Freers as Nunnes, which in their severall houses and with most perfect rules serving Almighty God, haue spread their Zeale and deuotion, ouer all the world: did also extend his charitable care and prouidence euen to all sorts of people, and with his singuler wisdom and inflamed loue of soules, by the inspiration no doubt of the holy-ghost, and speciall reuelation of the same gloriousse Virgin, knitte together in one band of a mutuall Society, all kinde of deuoute Christians.

The generality  
Rom. 1

For this deuout Saint, considering with Saint P A V L that he was debtour to the simple as well as vnto the wise, and waying with himselfe that there were many secular persons, whome either want of will might withdraw, or necessitie of  
their



their estate and condition mighte hinder from the straite path of Euangelicall perfection: found notwithstanding a meanes for them to kindle & nourish deuotion, and with great facility to pray, and obtaine by the most effectuall intercession of so great an aduocate, all maner of good and perfect giftes, from the only giuer and bestower thereof the Father of lightes. From which so fruitfull meanes, shoulde be excluded neither the husbandman in the feildes, nor the traualer in his iorney, nor the labourer with his toiling, nor the simpl<sup>e</sup> by his vnskilfulnes, nor the woman by her sex, nor the married by their estate, nor the young by their ignorance, nor the aged by their impotency, nor the sicke by their infirmity, nor the poore for want of ability, nor the blinde for want of sight

sight, yea the Religious theselves  
 of both sexes, at all times and in all  
 places, when they may want either  
 bookes or other ordinary helpes of  
 spirit, (although this be not one of  
 the least among many others wher-  
 with they abound) might hereby  
 finde no smale increase of comfort,  
 seruour and deuotion, in-somuch  
 that wee see by experience, that  
 there is not any deuoute Christian,  
 and which hath care of his Soule,  
 but in what estate soeuer he liue, if  
 he haue conuenient opportunity,  
 he seeketh by giuing his name vn-  
 to this holy confraternitie, to be-  
 come a client or pupill of the most  
 gloriouse Virgin.

The profit  
 & commodi-  
 ty.

Wherin we may see the singuler  
 profite and commodity which re-  
 doundeth vnto vs by the same. For  
 if it be so generall a deuotion, in the  
 wholle Church of God, as we haue  
 said:

said: then vndoubtedly wee may say that one profite which hereby we may reape, is the facility of an acceptable seruice of God, for that deuotion which repugneth to no estate or condition, but may so easely be performed, not requiring more knowledge, then to say the *Pater noster* & *Aue Maria*, nor more charge then the price of a paire of Beades, nor any choice of place or situation of body, but as it shall like the party, either to stand, sitte, lye, walke or kneele: especially hauing no burden of conscience or charge of sinne if it be omitted: who seeth not how easie it is, & with what facility it may be obserued? yea who seeth not, how great & carelesse a negligence, and how contemptuous a singularity it were, to omitte so generall a profession? This facility is also the greater for that there  
being

Diuerſe So-  
cieties of  
our LADY.

One only  
neceſſary  
bond in  
this Society.

*Lawes*

being diuerſe Societies of our LADY, euery one of which doth laudably endeouour to aduaunce the honor of ſo holy a creature, to their owne ſinguler gaine of deuotion, vertue and meritte: in euery one are diuerſe bondes either of reherſing ſome certaine praiers euery day, or of ofte confeſſing and receiuing, or of ſome more ſtrict obſeruatione then is neceſſary or eaſie and expedient for euery Chriſtian: But in this of the Roſary, that it may the rather be imbraced of all: though there be ſpirituall rewardes almoſt for euery godly action, in which euery man according to his deuotion may exerciſe himſelfe: yet is there no generall bond, but only to the reherſing of the ~~Rofary~~ Roſary thrice a weeke, as ſhall be ſhewed hereafter and that without the incurring of any ſinne by the omiſſion thereof,

as hath bene said before, yea and that also may be supplied by an other, who performeth the due exercise for his brother, being either sicke or otherwise hindered: as afterward shall appeare. But besides the facility there are other more singuler commodities herein. For secondly there is the speciall patronage and protection of the same most blessed and gloriouse Virgin. For although she be worthely called a most louing aduocate of all faithfull Christians: yet there no doubt doth her care more abound, where shee hath moſte mercifully chosen, and gathered and knitte together such as she meaneth singularly to tender, she hauing declared by sundrye miracles, the familiar prouidence which she carieth ouer this her family. Thirdly in this deuotion of the Rosary is daily with

C

great

2

The patro-  
nage of our  
Lady.

Godly me-  
ditation.

3

## 8      THE SOCIETY

Hier. 12.

The fifteen  
mysteries of  
the Rosary

great fruite remembered the principall pointes of the life of our Sauour, and of his holy Mother, inso-much that the danger, of which the Prophet complaineth, when hee saith that the wholle earthe was brought to desolatiō, because there was not, who did meditate or ponder in his hart: by this deuout exercise of Christian duety, is by all estates of men vtterly auoided: whilst euery deuout Catholicke, daily when he saith his beades, doth as it were in a booke reade and reuerently laieth before his eies, Christ our Sauour incarnate in his Mother, sanctifying I H O N Baptist his holy precursor, lying in a manger, offered vp to his Father in the Tēple, teaching the Doctours, praying in the Garden, cruelly whipped, crowned with thornes, carying his Crosse and exalted thereon  
for



for our redemption, rising againe,  
 ascending into heauē, sending his  
 holy spiritte, and gracious giftes vn  
 to men, taking vp with childly af-  
 fection his most holy mother, euen  
 corporally vnto heauen and exal-  
 ting and crowning her ouer all his  
 holy Saintes and Angells. Where-  
 of what gratitude, what humility,  
 what charity, what spurres vnto all  
 vertue may be ingendered in Chri-  
 stian mindes, let euery one consi-  
 der: it is not our purpose now to ex-  
 pound. And although this maner  
 of remēbring the life of CHRIST,  
 may be practised by any one which  
 is not of this Society: yet both this  
 maner of deuinding and religiously  
 honoring these holy mysteries, was  
 first cōmended of S. DOMINICKE  
 to this holy confraternity, not with-  
 out a speciall reuelation (as it is cre-  
 dibly thought of the B. Virgin and

such vertuouse practise will than be more acceptable, when it is performed with a relation, and respecte as of one of this so fauored a Society.

Indulgences

Fourthly this holy Society hath many Indulgences or Pardons annexed vnto the saying of the Rosary: as shal hereafter appeare. Of the profit wherof as it is not lawfull for any Catholicke to doubt, so were it to long here to intreat. Only this wil I say: that although there be perhapps many greater Indulgences graunted vnto diuerse Graines, the these of this confraternity, yet are not these to be neglected, but rather greatlye to bee esteemed for two causes. First for so many other commodities as are in this Societie: which cannot be obtained without saying once a weeke the Rosary, for respecte of this Society. Wherefore

fore although one would for desire of greater Indulgence applye the saying of his Beades vnto other graines, yet is it verye expedient thrise a weeke to apply his intencion vnto the Society of the Rosary, saying his beades as a member thereof, for than is he sufficiently disposed to receiue the fruites of the same Society, although he should neuer so often besides by saying the same seeke the Indulgences of hallowed graines. Secondly for that a sufficient cause being required for the valew of an Indulgence as the Diuines doe teach, these Indulgences being cōfirmed by so diuers Popes, and hauing the valew of a cause frō the influence of so diuerse mēbers, which in this Society euery-where tend vnto one end of the seruice and honour of God & his blessed Mother, must of necessity haue an

vndoubted and more abundant effect.

<sup>s</sup>  
The partici-  
pation of  
spirituall  
good.

Fifthly, there is in this confraternity an inestimable treasure of the mutuall participatiō of all the good workes done by the persons of the same, and of the wholle order of S. DOMINICKE as well Freers as Nunnes. So that besides the generall influence which for the communion of Saintes in the Church of God, is from one member of Christs mysticall body vnto another, by which one member reioiceth with an other, suffereth with and for an other, and the abundance of one supplieth the want and pouertye of an other, so that both be in Gods grace (without the which neither Indulgences may be obtained, nor the participation of good workes either giuen or received.) There is a more speciall benefite

nesfitte and participation in this Society by the particuler application of those which may by authoritie distribute so greate a treasure of all that Fasting, Praying, Watching, Almes & other workes of Christian piety, as are by so many so godlye so farr disperfed persons euery day and moment performed.

Last of all: the benefitte of this Society lasteth also after death as shall be also shewed hereafter. For when the Soule departed in the flames of Purgatory yeeldeth satisfaction for sinnes not perfectly re- in this world, it may by the ordinary suffrages of Gods Church, be relieued, as vnto all Christians departed in Gods grace is common. But hee which for a soule departed of this Society offereth the vsuall deuotions of the same, besides the va- lew which such deuotions maye

<sup>6</sup>  
The benefit  
after death.

haue of themſelues cometh loaden  
with the treaſures and merittes of  
diuers other mēbers of the Church  
to be applied for the reliefe of the  
diſtreſſed ſoule. All which ſo great  
commodities ſhall more plainly  
appeare in the ſummary following  
of the Ordinances or ſtatutes and  
graces of this Society. Which hath  
bene faithfully drawen forth of an  
Italian booke of the Roſary ſette  
forth at Rome about 8. or 9. yeeres  
ſithence by the Reuerend generall  
of S. DOMINICKS order vnto  
whome eſpeciallye the admiſſion  
into this Society doth belong, al-  
though I vnderſtand to my greate  
comfort that there be diuerſe with-  
in our Realme which haue either  
immediatly from the ſame Ge-  
nerall or by ſome other law-  
full meanes the like  
auctoritie.

THE



## THE ORDINANCES OR

*Decrees of the Society of the Rosary, with an explication thereof.*

## Cap. 2

AS by the gloriouse Father, and Founder of the order of Preachers S. DOMINICKE, this holy Rosary was planted and this diuine maner of praier instituted: so vnto the Reuerend Father Generall of the same order as his successor and heire doth it only belong, to giue auctoritie and licence to institute and ordaine the said Societies: to substitute and giue leaue to inrole and receiue in them: and to doe euery other necessarie act as by many Popes hath bene graunted & confirmed; And moreouer by *Iulius 3.* & *Pius 5.* expressly declared, that the cōfraternities without his leaue and auctoritie instituted, be

C 5

anulled

anulled and doe not enioy any Indulgence or priuiledge.

In euery Couent & Church of the order of Preachers ought *this holy company* bee and not in other; this being a proper inheritance and institution of that order. In Citties Townes, or Villages where there is no Couent or Church of the order of Preachers, it may be placed in other Churches with leaue of the said Reuerend Father Generall, yet so that one company only there be in ech Towne or place for to auoid confusion: & if afterward the Freers of the order come to the saide places to dwell, and builde there a Couent or Church, vnto them as vnto true and lawfull heires the said Company, Altar and all kinde of commodity, and appertenances is vnderstood to be brought & transferred.

This

*This is understood of legacies or rents  
leste to the maintenance of the Altar or  
Chappell, of the Society.*

In euery Church where the said Company is, there ought to bee their particuler Altar, or Chappell, called of the holy Rosarye, with some deuoute figure or Image of the most holy Virgin, and of the mysteries of the holy Rosary; there must be also the Rectors & heades of the said company, to auoide all confusion: There must be a particular booke, where the names and surnames of all the persons of the company must be written.

*Note that here is not signified any  
bond or necessitye of frequenting this  
Church or Chappell, for those which  
cannot conueniently come so farre: but  
they may at their pleasure vpon holy  
daies go vnto their owne parish Church  
or other which they shall like. But it is  
very*

*very conuenient, that then euery one goe to the proper Church of this Society, where there is any proper exercise of the same, or any spirituall gaine to be reaped as shall be seene hereafter. Yet so long as our Countrey remaineth in the present estate, it is good and sufficient that euery household procure their ordinary Altar stone to be deputed vnto this Society, by those which may admitte therein, because of the speciall Indulgences to be receiued, at the first entry as shall appeare.*

4 Those who haue auctority and leaue as is aforesaid, to inroule & receiue into the said company, ought to receiue and inroule all such as deuoutlye demaund it, without any reward or paiment at all, both because it is a spirituall and holy thing, and also to the end that as well the rich as the poore may enioy this treasure, as also for that the holy company hath bene instituted  
and

and ordained not for the benefit of him which receiueth, but of him which is receiued, and it is sufficient to be in one place and once inrouled.

*This maner of inrouling being not conuenient in our countrey for respects too well knowne: it sufficeth that after the names be once taken of such as enter, they be torne. Yet is it expedient, that when oportunitie shall be offered, euery one cause himselfe autenticallly to be inrouled, that so both God may be in the number of his deuoute seruantes more highly glorified and they may also be as it were solemnly accepted, & confirmed in that which first they receiued.*

Neither those which are aliue only, but also those which are dead those poore soules which are in Purgatory may bee inrouled and made partakers of so great a good, if any one for godly affection will  
make

make them to bee enrouled, and will say for them the holy Rosary.

- 6 In the like maner if any person shall cause to be said for him selfe the Rosary, he also obtaineth and enioieth so greata benefitte.

- 7 All those which are inrouled in this holy company of the Rosary, are bound to say the Rosary at the leaste once a weeke. And for their better comodity, it is graunted thē that they may deuid it and say fīue Tennes at a time: which make fiftie *Aues* and fīue *Pater nosters*: not with standing by omitting either for forgetfulness, or occupation, there is no sinne incurred, but the fruite is lost, which should haue bene gotten by saying: and also the participation of the good workes of the other brethren.

The deuision of the Rosary.

*By the name of Rosary, is here alwaies under-*



*understood the Psalter of our LADY, which conteineth fifteene mysteries, to euery one of which, are applied one Pater noster and tenne Aues, so that in the wholle there are fifteene Pater nosters and a hundred and fiftie Aues, which in imitation of the Psalter of DAVID of so many Psalmes, made immediately vnto God, maketh a kinde of Psalter vnto our LADY. This Psalter or Rosary is deuided into three parts, euery one of which is called the thirde parte of the Rosary or one parte of the Rosary very fitly containing fise of the aforesaid mysteries, therby representing vnto vs the memory of the woundes of our Sauour, in the seuerall partes of the ioisfull, dolorouse and glorionsse mysteries of the Rosary. Although in diuerse other Indulgences of hallowed Graines this worde; Rosary signifieth the third parte only, when it is ioined with this word Corone as when it is saide, who-soeuer shall*

The Coron  
of our Lady

shall say the Rosary or Corone. For then certaine it is, that the third parte is only signified, & the meaning of the word Corone is that paire of beades which in the remembrance of the life of our L A-  
D Y conteineth 63. Aues and 6. Pa-  
ter nosters, some also vse very well,  
at the end of euery third part of the Ro-  
sary to say the Creed although it be no  
necessary part therof.

Note also that when in the Indulgences following there is required in any day that the wholle Rosary be saide, then you may not deuide it into seuerall daies, & it is also more secure to say all at once.

Finally if one be once admitted and for negligence omitte to say the Rosary, he ceaseth not for all this to be of the Society, and may returning to his wonted deuotion without any new admission obtaine the accustomed graces and benefittes.

3

There are celebrated 4. aniuersaries

saies in the yeere, for the soules of the brethren departed in the Churches of the Society, after the 4 principall festiuities of our blessed LADY, the Natiuitie, Purification, Annunciation, and Assumption, at which euery one ought to be present, praying for those soules, that the same piety may be vsed toward them.

Euery first Sonday in the moneth, there is made a solemne and deuout procession of the holy Rosary after Euen-song, to the which they should in any wise come together, as well for the Indulgences & treasures which they may gaine, as that they may be present for to honor the most sacred Virgin their aduocate & Lady, and all deuoutly vnited to aske her helpe.

*These two last articles cannot (as it is manifest) be performed in our Countrey.*

D

*After*

10

After that the Priest hath written them which deuoutly demaund to enter into this company, the Corone or Rosary being laide vpon the Altar, with a stole about his necke, he bleffeth the beades, saying the praier following.

*This benediction if one cannot conueniently come to him, which receiueth him, but only sendeth his name to be inrouled, is not necessary, neither if the beades were euer blessed before.*

What is necessary in this Society.

*Hence also doth it appeare that there is no other thing necessary for the obtaining of the benefites of this Society, but to say once a weeke the Psalter of our LADY, & whosoever thincketh otherwise, requiring either other ordinary, praier, or frequenting of Sacramentes, or any solemne profession at the first entrance: doth confound this Society, being a generall corporation ouer all the world, with other particuler Societies of*

OHT

our LADY in severall places binding  
 theſelves to more ſtrict obſervances, the  
 were eaſie to be undertake of all that va-  
 riety of perſons, which is by this Society  
 embraced. Although who-ſoever is of a-  
 ny other particuler Society of our L A-  
 DY receiuing therein a particuler fellow  
 ſhippe, and incorporation in that place  
 where ſuch a Society is inſtituted, will  
 withall for the generall deuotion vnto  
 this, as inſtuted by the expreſſe reuela-  
 tion of our B. LADY (as it is crediblye  
 and deuoutly thought) ſeeke to be here  
 inrouled if he were not before, which I  
 thought good to note leaſt any ſhould  
 either be confounded with varie-  
 ty of opinions, or deterred with  
 more heavy burdens, from ſo  
 profitable a deuo-  
 tion.

## The Praier for the blessing of the Beadea.

Verf. Adiutorium nostrum in nomine Domini.

Resp. Qui fecit cœlum & terram.

Verf. Domine exaudi orationem meam.

Resp. Et clamor meus ad te veniat.

Verf. Dominus vobiscum.

Resp. Et cum spiritu tuo.

Oremus.

**O**Mnipotens & misericors Deus, qui propter  
nimiam charitatem tuam, qua dilexisti nos,  
filium tuum vnigenitum Dominum nostrū  
Iesum Christum pro Redemptione nostra, de cœ-  
lis in terram descendere et de Beatissimæ Virginis  
Mariæ vtero Angelo nunciante carnem suscipere  
voluisti, vt nos eriperes de potestate Diaboli: Ob-  
secramus immensam clementiam tuam, vt hæc  
Signa Rosarij in honorem & laudem eiusdem ge-  
netricis filij tui, ab Ecclesia tua fidei dicata, Be-  
ne†dicas & Sancti†fices, eisque tantam infundas  
virtutem Spiritus Sancti, ut quicumque horum  
quodlibet secum portauerit, atque in domo sua  
reuerenter tenuerit, ab omni hoste visibili & inui-  
sibili semper & vbique in hoc seculo liberetur, &  
in exitu suo a Beatissima Virgine Maria Dei gene-  
trice tibi plenus bonis operibus presentari merea-  
tur. per eundem Dōminū nostrum Iesum Chri-  
stum filium tuum qui tecum &c. Amen.

Aspergat ea Sacerdos aqua benedicta,  
In nomine Patris, et filij, et Spiritus sancti Amen.



A BRIEF SUMMARY OF  
the Graces, or Indulgences of this So-  
ciety of the Rosary, with the names  
of the Popes which graunted  
them.

Cap. 3

WHO saith the *Aue Mary* or *Vrbanus.4*  
reuerently nameth the ho *et Ioan.22.*  
ly name of I E S V S gaineth 60.  
daies.

By saying the wholle Rosary 15. *Sixtus.4.*  
yeeres, and 15. quarantenes.

*A quarantene is an Indulgence, or  
releasing of 40. daies penance.*

A pleenary Indulgence once in *Inno.8.*  
life & againe in the houre of death.

The Indulgences of the stations *Leo.10.*  
of Rome, by visiting that day fise  
Altars, or one fise times deuoutly  
saying, fise *Paters* and *Aues* for eue-  
ry one.

*What the Stations are, it shall ap-  
peare*

*peare in the Chapter following.*

Idem.

For saying the wholle Rosary  
10. yeeres, and 10. quarantenes.

A certaine  
Legate.

Also for the wholle Rosary 120.  
daies.

Idem.

For being present euery Satur-  
day in the Church of this Society  
at the *Salve Regina*, 40 daies.

Idem.

For saying five *Paters* and *Aues*  
in the Feastes of the Anunciation,  
Natiuitie, Visitation, Purification,  
and Assumption of our Lady: 100  
daies.

A Patriarch

For saying the wholle Rosary  
120.

Pius. 4.

For visiting the Altar of the Ro-  
sary at Rome, euery feast of our La-  
dy a pleanary.

Idem.

The same by accompanying the  
procession which is made euerye  
first Sonday in the moneth.

Pius 5. gran-  
ted those

Having receiued the day of the  
Anunciation of our L A D Y : by  
say

saying the Rosary A *Pleenary*.

W<sup>e</sup> follow  
& confir-  
med all  
those W<sup>e</sup>  
are before.

By saying the Rosary in the daies  
of the Natiuitie, Purification, Vi-  
sitation, and Assumption of our  
LADY 10. yeeres and 10. quaran-  
tenes.

By saying the Rosary any day  
whatsoever 40. daies.

By naming deuoutly *Iesus Maria*  
euery time 7 daies.

At the first entering by confes-  
sing and receiuing at the Altar or  
Church of this Society, and saying  
at the least one part of the Rosary  
for the peace of the Church: a *Plea-  
nary*.

The same is granted vnto them,  
which in the end of their life haue  
confessed and receiued.

By saying one parte at the least  
of the Rosary, (hauing first recei-  
ued) the daies of Easter, the Anun-  
ciation, & Assumption of our La-

dy: 10 yeeres and 10 quarantenes.

By saying at the least one part of the Rosary in the festiuall daies of the misteries of the Rosary, 7. yeres and 7. quarantenes, of enioined penances.

The same for saying at the least once a weeke the wholle Rosary.

To all Christians (although not of the Society) for accompanying the procession of euery first Sunday in the moneth, are granted 7. yeres and 7. quarantenes of enioined penances.

Those which are of this confraternity, are partakers of all the good workes, which are done by other persons of the same, as also by the wholle order of S. DOMINICK as well of Freers as of Nunnes.

Of the nature of Indulgences.

*Heere is diligently to be considered that we may so both stoppe the blasphemous and venomous mouthes of Heretikes*

likes, and by Catholickes make the fruit of these Indulgences to be enioied, that no Indulgence can be obtained out of the state of Gods grace. Therefore whosoever feeleth his mind wounded with any mortal sinne, or purpose, or desire, or deliberate affection and liking of the same: let him before he seeke Indulgence reconcile him selfe vnto God, either by the Sacrament of penance, or if he can not conueniently, at the least by perfect sorrow and repentance and stedfast purpose of amendment, and of receiuing the Sacramente of penance at conuenient time, without which disposition of mind none can euer obtaine Gods grace, and by which disposition he may at any momēt according vnto Gods most gracious promise and mercy. For an Indulgence is a remission of temporall punishment due vnto sinnes already forgiven and not possible therefore to be applied but to him which hauing forsaken sinne is in

D s

Gods

*Gods holy fauour. And hereby maieſt thou confound the graceleſſe ignorant hereticke.*

*Alſo for the better vnderſtanding of the nature of Pardons: the meaning of ſo many daies or yerres of Pardon is, that looke how much paine of Purgatory we could redeeme with ſo many daies or yerres of ſuch penance as might by reaſon be impoſed vpon vs for to matche our faultes (our deuotion earneſt ſorow and purpoſe of ſatiſfaction conſidered) ſo much by the Indulgence of ſo many daies or yeeres is taken away. Neither is it neceſſary that we might liue ſo many yerres whereas perhapps the world ſhall not laſt ſo long as the yerres of ſome Indulgences, for ſufficient it is, that we may deſcrue ſo many yeeres of puniſhment, which the iuſtice of God may by the ſeuerity of the paine fully inſlicte, in one houre of the fire of Purgatory: And too groſſe is the ignorance of our hereticke, who thinke  
that*



that he that hath a 100 yeeres of pardon may by the Popes leaue sinne without remorse all his life as by this which wee haue said is most euident.

It is also to be understood that one may apply the saying of his beades for what-soeuer necessity of his owne or of others excepte where in the Indulgence it is otherwise required: neither is hee bound to say the Rosary once a weeke, for the Society, so that saying it for what purpose he will, he intend to say it as a member of the Society, and for to obtaine the graces of the same.

To what intention are the beades to be imployed.

## OF THE STATIONS OF

Rome.

Cap. 4

There hath bene at Rome a continual holy custome of the people for these thousand yeeres at the least at diuerse times solemnly to visite certain principall Churches, therein

therin to offer vp their deuotions jointly with one minde for their owne necessities and of the wholle Church of God. These solemne, religiouse and deuoute meetings are cōmonly called Stations. And by diuerse Popes there hath bene graunted vnto the aforesaid Churches either specially in those daies in which the Stations are ther kept, or generally all the wholle yeere very great and large Indulgences. I will here therefore note the daies and places of the same Stations, as for the Indulgences it is sufficient here to aduertise, that in euery one of these Churches they are verye great and neuer lesse then of tenne thousand yeeres. Yet because oftentimes ther is a pleanary Indulgence and the deliuey of a soule out of Purgatorye, I will expresse sette down when either of these so great  
graces

graces and fauours may be obtained, which thing will be also profitable for those which by hallo- wed graines wil gaine the Stations.

The first Sondag in Aduent at *Sancta Maria Maior.* 1

The 2. Sondag at S. Crosse in Hierusalem a *Pleanary.* 2

The 3. Sondag at S. Peter. 3

Wednesday in the Imber weeke at *S. Maria Maior.* 4

Friday in the Imber weeke at *SS. Apostoli. A Pleanary.* 5

Saturday at *S. Peter.* 6

The 4. Sondag at *SS. Apostoli. A Pleanary.* 7

Christmas Eue at *S. Maria Maior.* 8

In the nighte following at the Chappel of the Cribbe in the same Church. *A Pleanary.* 9

Christmas day in the morning at *S. Anastasia. A Pleanary.* 10

At

- 11 At the third Masse on Christmas day at *S. Maria Maior*.
- 12 On S. Steuens day at S. Steuens  
A *Pleanary*.
- 13 Saint Ihons day at *S. Maria Maior*.
- 14 Innocents day at S. Paule. A *Pleanary*
- 15 Newyeres day at *S. Maria trans Tiberim*. A *Pleanary*.
- 16 Twelfe day at S. Peter. A *Pleanary*.
- 17 The Sondag of Septuagesima at S. Laurence *extra muros*. A *soule out of Purgatory*.
- 18 The Sondag of Sexagesima at S. Paul.
- 19 The Sondag of Quinquagesima at S. Peter.
- 20 Ashwednesday at *S. Sabina*. A *Pleanary*.
- 21 Thursday at S. George.
- 22 Friday at SS. Ihon and Paule.  
Satur

# OF THE ROSARY. 37

Saturday at S. Triphon. A <i>Ple-</i> <i>nary.</i>	23
The first Sondag in Lent at S. Iohn Laterane. A <i>Pleenary</i> and <i>in-</i> <i>finite Indulgences.</i>	24
Monday at S. Peter <i>in vinculis.</i> A <i>Pleenary.</i>	25
Tuesday at S. <i>Anastasia</i> A <i>Plea-</i> <i>nary</i> and a <i>soule</i> out of Purgatory.	26
Wednesday at S. <i>Maria Maior.</i>	27
Thursday at S. Laurence in <i>Pa-</i> <i>lisperna</i> A <i>Pleenary.</i>	28
Friday at SS. <i>Apostoli</i> A <i>Pleana-</i> <i>ry.</i>	29
Saturday at S. Peter A <i>Pleenary.</i>	30
The 2 Sondag in Lent at S. <i>Ma-</i> <i>ria in Nauicella.</i>	31
Monday at S. Clement.	32
Tuesday at S. <i>Balbina.</i>	33
Wednesday at S. Cecilye.	34
Thursday at S. <i>Maria trans Ti-</i> <i>berim.</i>	35
Friday at S. <i>vitalis.</i>	36
Saturday	

- 37 Saturday at S. Peter and Marcelline A *Pleanary*.
- 38 The 3 Sondag in Lent at S. Laurence *extramuros* a soule out of *Purgatory*.
- 39 Monday at S. Marke.
- 40 Twesday at S. *Potentiana*.
- 41 Wednesday at S. *Sixtus*.
- 42 Thursday at SS. *Cosma & Damianus*.
- 43 Friday at S. Laurence in *Lucina*.
- 44 Saturday at S. *Susan*. A *Pleanary*.
- 45 The 4 Sondag in Lent at Saint Croffe A *Pleanary* and a soule out of *Purgatory*.
- 46 Monday at SS. *quatuor Coronati*.
- 47 Tuesday at S. Laurence in *Damaso*.
- 48 Wednesday at S. Paule.
- 49 Thursday at S. Siluester.
- 50 Friday at S. *Eusebius*.
- 51 Saturday at S. Nicholas in *carcere* A *Pleanary*.



The 5 Sondag in Lent at S. Peter.	52
Monday at S. Chryfogone.	53
Tuesday at S. Cyriacus.	54
Wednesday at S. Marcellus.	55
Thursday at S. Apollinaris.	56
Friday at S. Steuens <i>a soule out of Purgatory.</i>	57
Saturday at S. Iohn <i>ante portam latinam A soule out of Purgatory.</i>	58
Palme Sondag at S. Iohn Laterane <i>A Plenary twise.</i>	59
Monday at S. Praxedes <i>A Plenary.</i>	60
Tuesday at S. Prisca <i>A Plenary.</i>	61
Wednesday at <i>Sancta Maria Maior A Plenary.</i>	62
Thursday at S. Iohn Laterane <i>A Plenary twise.</i>	63
Friday at S. Crosse <i>A Plenary &amp; other many Indulgences.</i>	64
Saturday at S. Iohn Laterane <i>A Plenary.</i>	65

E Easter

- 66 Easter day at *Sancta Maria Maior*  
*A Plenary.*
- 67 Monday at S. Peter *A Plenary.*
- 68 Tuesday at S. Paule *A Plenary.*
- 69 Wednesday at S. Laurence *extra muros* *A soule out of Purgatory.*
- 70 Thursday at SS. Apostoli *A Plenary.*
- 71 Friday at *Sancta Maria Rotunda.*
- 72 Saturday at S. Iohn Laterane *A Plenary twice.*
- 73 Low Sunday at S. Pancratius *A Plenary twice.*
- 74 On S. Markes day at S. Peter.
- 75 Monday in Rogation weeke at  
*Sancta Maria Maior.*
- 76 Tuesday at S. Iohn Laterane.
- 77 Wednesday at S. Peter.
- 78 Assention day at S. Peter.
- 79 Whitson Eue at S. Iohn Laterane *A Plenary.*
- 80 Whitsonday at S. Peter *infinite indulgences and A Plenary.*

Mon.

Monday at S. Peter <i>in vinculis A</i>	81
<i>Plenary.</i>	
Tuesday at S. Anastasia.	82
Wednesday at <i>Sancta Maria Ma-</i>	83
<i>ior.</i>	
Thursday at S. Laurence <i>Extra</i>	84
<i>muros A soule out of Purgatory.</i>	
Friday at SS. Apostoli <i>a Plenary</i>	85
Saturday at S. Peter <i>A soule out of</i>	86
<i>Purgatory.</i>	
Wednesday of the Imber weeke	87
in September at <i>S. Maria Maior.</i>	
Friday of the same weeke at SS.	88
Apostoli <i>A Plenary.</i>	
Saturday following at S. Peter.	89

THE FIFTEENE MI-  
steries of the holy Rosary.

Cap. 5.

THIS deuoute kind of Psalter or  
Rosary of our B. Lady containeth  
15 principall misteries of the  
life of Christ & our Lady: for eue-  
ry parte

Luc. 2

ry parte of the life of our Sauour did very ſpecially appertaine vnto his holy mother, as who did ponder in her harte & diligently weigh whatſoeuer her moſt beloued ſone wrought in the worlde and whoſe ſoule was perced with euery dint of that moſt ſharpe ſword which cauſed greife and ſorow to him, whom ſhe had lodged in her affection for euer; no leſſe then harboured for ſome monthes in her ſacred womb, & who finally had learned that leſſon of S. PAVL to mourne with the mourners and to reioiſe with the ioiſfull.

Ro. 12

This Pſalter I ſay of 15 *Pater noſters* and 150 *Aues* is firſt deuided into three partes, euery one of which may be recited a parte by it ſelfe, as we haue ſaid aboue, and repreſenteth vnto vs, as well one of the moſt holy perſons of the bleſſed Trinity, as one of the three kindes of miſte-

ries of Christes and our Ladies life, that is either ioifull, or dolorous, or glorious. Euery one of these partes first very fittly representeth vnto vs both the woundes of our Sauour, and the spirituall liberty which we obtained therby, the number of fifty signifying a perfect Iubiley & release of all bondage as we will shew hereafter, then doth it also containe fve misteries, which whilest we are saying euery 10 *Aues* with the *Pater noster* belonging therunto, going before; are deuoutly to be laid before the eies of our minde: affectuouly imagining that we are kneeling in the closett of our B. Lady, before her sacred person, where she talketh with the Angell, or in Zacharies house where Iohn Baptist by her voice is sanctified in his mothers wombe, and leapeth for ioy: or in the Cribbe where the sonne of god

Leuit. 25

in a new shape manifesteth himselfe vnto the world, and is honoured of the wholle multitude of Angells, Shepheardes, and Sages. And the like of other so holy & deuoute misteries. Although they which haue more leasure and feeling of so heauenly matters, may with more fruit spend some litle time in meditating of euery misterye, not saying any thing, and then afterward saye the *Pater & Aues* therunto belonging: or hauing first rehearsed them, afterwarde meditate, which beeing donne they may go forward to an other misterye. Neither yet doe I thinke that the simpler sorte whose capacity cannot reach to the remembrance of so many seuerall misteries is bound for the obtaining of the graces appertaining to this Society to thinke actually of euery mystery: although it be the more sure way and  
more



more profitable and not very difficult to remember if they first cause euery mystery to be expounded vnto them by some more skilfull then themselves. which now although I would willingly doe, yet am I not by my other businesse permitted. wherefore for the larger explication of these misteries I referr euery one to a very profitable booke extant in our tongue and with great fruites practised by diuerse in our countrey, of the misteries of the Rosary: yet will I note euery place where in the holy scripture each mystery may be reade at large. These are therefore the misteries of the holy Rosary.

*The five ioifull misteries.*

- 1 The Annunciation of our Lady.

Luc.1.

- 2 The visitatiō of Elizabeth. Luc.1

- 3 The natiuity of Christ. Luc.2.

- 4 The ~~circumcision~~ *circumcision*. Luc.2

*Presentation*

E 4

5 The

- 5 The Inuētiō or finding of Christ  
amongst the Doctours in the tē-  
ple. Luc. 2.

*The five dolorous misteries.*

- 1 The praier in the garden. Luc. 22  
2 The whipping. Io. 19.  
3 The crowning with thornes.  
Mat. 27.  
4 The carying of the crosse. Io. 19.  
5 The crucifyng and death of  
Christ. Mat. 27.

*The five glorious misteries.*

- 1 The Resurrection of Christ  
Mar. 16.  
2 The Ascention. Act. 1.  
3 The sending of the holy ghost.  
Act. 2.  
4 The Assumption of our Lady in-  
to heauen. Cant. 8  
5 The Coronation and Exaltation  
of our Lady aboue all Angells  
and Saintes.

Thus

*Thus much haue I thought necessary to be here declared, for the perfect information, of whosoever desireth to knowe what belongeth vnto this deuoute Society, and to be partaker of the benefitte therof. Now, before I proceed any farther, I haue iudged it very conuenient, to adde here two brieft admonitions, of two thinges which may greatly appertaine vnto the knowledge and vse of this so great a Treasure.*

*First that albeit, as we saide aboue in the first chapter, no maner of person being out of the blessed fauour of almighty God, but in the miserable estate of mortall sinne, can either enioy these Indulgences or any other; or be partaker of the good workes and satisfactions of others: yett ought not any man which for humane frailty, may perhaps either sometimes fall into deadly sinne, or remaine most lamentably in the same; be therby terrified from this most wholesome medi-*

*what benefitte one which is in deadly sinne may reape hereby.*

cine & cōfortable sanctuary of the Blessed Virgins protection. For first concerning the entry into this Cōfraternity: although it be desired that euery one at that time dispose him selfe to Gods grace by receauing the holy Sacraments, and there is, as hath bene saide, a speciall Indulgence graunted to that end: yet that this is not altogether necessary, the very general practise of this Society doth shew, which receaueth those which are absent, and not in case or possibillity to receaue holy Sacraments, neither euer exacteth the same as necessary of such, whan they are admitted. As for the being afterward in estate of sinne, trew it is, that it hindereth those benefittes, as we saide before: yet doth it not hinder, but that so long as one remaineth in the vinity of holy Church, & saieth his Rosary or Ladies Psalter euery weeke; the cōmon prayers & suffrages of this wholle Society are applied vnto him also, as a mēber thereof.

of. wherfore although he haue not that infallible measure of fruite of their satisfactions, which if he were in grace, he should receaue: yet is this no smalle helpe besides the generall communion of the praier of the whole Church, to haue such particuler reliefe, wherby Gods wrath may be the easier appeased, and he the more euery day disposed vnto repētance, & perfect conuersion.

Secondly it is to be vnderstood, that Gregory the 13. in the yeere of our Lord 1573. the first day of Aprill, for a perpetuall memory and thankesgeuing vnto God, & our B. Lady for the triumphāt victory receaued the yeere before ouer the Turkes, instituted a solēne feast, vnder the title of the feast of the Rosary, euery yeare to be cellebrated, on the first Sonday of October. wheras the yeare before on the like Sonday, being than the 7 of the same moneth, so gloriouse a victory was obtained, not without the speciall

The feast of  
the Rosary

See the  
booke of  
the Rosary  
in Italian

ciall intercession (as he saith) of the mother of God, whose deuout cliets through the wholle worlde, the same day, as being the first Sunday of the moneth, religiously according to their laudable custome made their ordinary processions: whereas also this deuoute maner of prayer, was by holy S. Dominicke first instituted, for the appeasing of Gods wrath, and the obtaining of our Ladies intercession against most pernicious heresies with which Fraunce & Italy in his time was sorely vexed. as is also more largely to be seene in the letters of Pius v. in the 17. of sept. 1569. where he after diuerse of his predecessours confirmeth the same Society, and serriously comendeth it vnto all deuoute Christians, as a soueraigne and necessary remedy for all the common euells of our age.

This feast of the Rosary is onely to be obserued such first Sunday of October (vnderstanding that Sunday, which is  
indeed



*in deed the first within the moneth, not that which is neereſt vnto the begining of the moneth) where there is any Chap-pell or Aultar of this Society, after the maner of a high dubble feaſt, with the office of our Lady, according to the maner of her other feaſtes. Thus much I thought would be as well for thy comfort (gentle reader) to know, as for the generall benefitte of Chriſt his Church in this miſerable time to obſerue.*

## OF OTHER MANERS

*of ſaying of beades.*

*Cap. 6.*

**N**OW that I haue briefely ſette downe what neceſſarily belongeth vnto this deuoute Societie: I will for the farther comforte of the perſons of the ſame, ſhew alſo vnto them how they may in their beads find variety of other repaſt & greater ſtoare of dainty diſhes therby to  
pro-

prouoke their appetite, which in this kind of foode can neuer exceed in gluttony. yet will I first admonish them (as I haue also touched before) that in no case they omitte for any other kinde of deuotion in the beades, to say the wholle Rosary in euery weeke, but that being donne, they may satisfie their deuotions according as they shall find most comforte and delight.

The Co-  
rone of our  
Lady.

Lib. 2 de  
Virg.

There is therefore an other kind of saying the beades which is called the Corone of our B. Lady very much frequented of deuoute people which consisteth of 6. *Pater nosters* & 63. *Aues* in remembrance of her most holy life which abounded with so many vertewes that it may be (as S. *Ambrose* saith) a patterne of all goodnes to all sortes of men. And although there be no necessarye cause therof: yett haue some  
so de.

so deuided these *Aue Maries* that in euery one is recorded some feuerall mistery of the life of Christ and our Lady, so that no principall point of either is omitted as wee will afterward sette downe. This is of great fruite & comforte, but not for the simple, although such also may verry well & do euery where rehearse this Corone without speciall remembrance of so manye diuerse mysteries.

A third kind of beades or at the least of saying of the beades there is, in which to the honour of our Sauiour Christ are rehearsed 33 *Pater nosters* & as many *Aue Maries* This is called the Corone of our Lord in worshippe of his holy life which in this world continued 33 yeeres.

Some also vse a Corone of the five woundes of our Lord at euery wound saying one *Pater noster* and five

The Corone of our Lord.

Of the five woundes.

fiue or tenne *Aue Maries*.

Of 15. Pa-  
ters and  
*Aues*.

There is also another kind of deuotion which may be vsed either with the beades or without of saying 15 *Pater nosters* and *Aues* which deuotion perhaps might growe of the imitation of those 15 Psalmes, which are cōmonly called gradual, which as some say were wont to be song on high daies by the *Leuites* on the fifteene staires going vpp to the temple by which with singuler deuotion and more then ordinary grace and alacrity our Lady being threeyeere ould and caried to be presented in the temple her selfe, ascended to offer her selfe to almighty God not without great admiration of her deuoute parents; or as some other say were made to signify certaine degrees or steppes of perfection in Gods seruice which did singulerly shine in this Virgin. or  
else

else this custome offaying 15 *Paters* and *Aues* might be first cōmended, for that according to the opinion of some deuoute Doctours, by reuelation made vnto some contemplatiue holy persons, who saith e-uery day 15 *Paters* and *Aues* in one yeere shall make vp the number of all the woundes which our Sauour receiued of his barbarous tormen-tours, counting with euery stripe of his whipping, the cruel prickings of the sharpe thornes wherwith he was crowned: so that one day in a yeere which is not leape yeere, the said number of 15 *Paters* and *Aues* be dabled. Or finally the cause of this deuotion might be for the re-specte of those 15 yeeres which our Lady liued after her sonnes ascen-tion in most speciall quiett and hope and continuall visitation of Angels and comfort of the dilating the glo-

F

rious

Ludolphus  
de vita  
Christi  
Par 2. c. 58.

An Indul-  
gence for  
any Chri-  
stian what  
soever.

rious name of her sonne by his Apostles, and other disciples, a thing no doubt worthy of no small consideration, when she did euidently see euen in this life, fulfilled the Prophecy long before made by her selfe that all generations should call her blessed. This do I the rather sette downe in this place because I desire that all my Countrei-men should know, that whatsoeuer faithfull of Christ (yea although he be not of this Society of which in this place we intreate) shall say 15 *Paters* and *Aues* for those which are in mortall sinne, shall for euery time that they do so charitable a deed obtaine the remission of the third parte of their sinnes. which Indulgence hath ben of long time graunted and is so authenticall that I will be a warrant vn to all my countrei-men that it is no way couñterfaited as it may be some  
Indul-



Indulgences haue ben in times passed.

Finally euery deuoute Christiā may after these formes aboue mentioned, religiouslye honour either the nine orders of holy Angells, by whome our life vnder God is protected in this world. Or the 12 gloriousse Apostles of our Sauour the first Pastours and founders of Christian faith. or the seuē effusions of blood of our Lorde. or the seuen ioyes, or the seuen sorrowes which our B. Lady had in this life. Or offer vpp a proportionable deuotion for whatsoeuer thing according to the custome of holy Church is obserued in any mysticall number.

Other  
fourmes of  
saying  
Beades.

But because I haue heere made mention of the ioyes and sorrowes of our B. Lady which are not altogether the same with those ioifull and sorowfull misteries of the holy

Rosary: I will here briefly for eue-  
ry ones comforte sett them downe.

*The 7 ioyes of our B. Lady.*

- 1 The Annunciation.
- 2 The visitation of S. Elizabeth.
- 3 The natiuity of Christ.
- 4 The cōming of the three Kings.
- 5 The Resurrectiō of our Sauour.
- 6 The Ascension
- 7 The cōming of the holy Ghost.

*The 7 sorowes of our Lady.*

- 1 The circumcisiō, which in that  
our Sauours blood was with  
such paine shed forth: was most  
sorowfull but in the impositiō  
of his glorious name most com-  
fortable.
- 2 The flying into Ægipt.
- 3 The losse of our Sauour for  
three daies
- 4 The departure of our Sauour to  
his bitter Passiō
- 5 The meeting of our Sauour ca-  
rying

rying his Crosse.

6 His Crucifying and that which passed vpon the Crosse.

7 The beholding of him dead vpon the Crosse in her sacred lap, and at the Sepulcher.

*The seauen effusions of bloode of our Saviour according to the doctrine of S.*

*Bernard lib. de Pass. Do. Cap. 36.*

1 The circumcision. Luc. 2

2 The praier in the gardē. Luc. 22

3 The pulling off his beard when they mocked him in Caiphas house according to that of *Esay* the Prophet c. 50. *I gaue my body to those which did strike, and my cheekes to those which pulled them.*

4 The whipping. Io. 19

5 The crowning with thornes  
Mat. 27

6 The nailing to the Crosse.

Mat. 27

7 The pearcing of his side. Io. 19

*THE MANER OF DISTRIBUTION of the life of our Saviour & of our Lady for the Corone of 63. Aues for those which shall desire to use the same although the Corone may be saide without such particuler memory.*

*Cap. 7.*

*1. Pat.* The first *Pater noster* to aske imitation of our Lady

*1. Aue.* Of the conception of our Lady.

2 Of her natiuity

3 Of her presentation

4 Of her life in the temple

5 Of her Despoulation and the vow that both she & S. Ioseph made of Virginitie.

6 Of the Annunciation of the Angel

7 Of the conception and incarnation of Christ

8 Of the visitation of S. Elizabeth.

9 Of the suspicion of S. Ioseph.

10 Of our Ladies voiage to Bethlem.

To

To aske humility and trew pover- *2. Pat.*  
ty of spirit.

Of the natiuity of Christ. *1. Ave.*

Of the Shepheardes cōming vnto *2*  
him by the warning of the An-  
gell.

Of the circumcision, *3*

Of the three Kinges comming *4*

Of the Purification *5*

Of the flight into Ægipt. *6*

Of the finding of our Lord in the *7*  
temple.

Of our Sauours obedience & sub- *8*  
iection from 12 yeares to 30.

Of his going forward in age wise- *9*  
dome & grace before God and  
man.

Of his departure from his mother *10*  
to go to preach.

To aske the inspiration and light of *3. Pat.*  
the holy ghost, for to know and  
follow the doctrine of Christ.

1. *Aue.* Of the baptisme of Christ.
  - 2 Of his fasting and tentation in the wilderness.
  - 3 Of S. Iohns shewing of him saying *Ecce agnus dei* that is behoulde the lambe of god, which taketh away the sinne of the worlde, wherby Christ did beginne to gather Disciples.
  - 4 Of the turning of water into wine and other miracles.
  - 5 Of the preaching of Christ.
  - 6 Of the reproches and iniuries offered of the Iewes.
  - 7 Of his trauailes, iorneies, & viages.
  - 8 Of his often watching and praying
  - 9 Of the washing of the Disciples feete.
  - 10 Of the last Supper and institution of the blessed Sacrament.
4. *Pat.* To aske Patience in aduerfity.
1. *Aue.* Of the Praier and sweate of blood  
in the



in the garden.

Of his taking by Iudas and the rest. 2

Of his carying to Annas house 3  
where he had a blow on the  
eare.

Of Caiphass house and the trouble- 4  
some night he had there.

Of his bringing to Pylate & wrong 5  
full accusations.

Of the mockerye donne vnto him 6  
with a white garmente in He-  
rodes house.

Of his scourging. 7

Of the coronation with thornes. 8

Of his shewing to the multitude *Ec* 9  
*ce homo* and their cries *Crucifige.*

His condemnation & Barrabas his 10  
liberation.

To aske trew sorowe of our sinnes 5. *Pat.*  
and compassion with Christ.

Of the carying of the Crosse. 1. *Aue.*

Of our Ladies meeting of him. 2

- 3 Of the deliuering the Crosse to *Simon Cyrineus*.
- 4 Of his nailing to the Crosse.
- 5 Of the lifting vp of the Crosse.
- 6 Of the gaule and viniger geue him to drinke.
- 7 Of his seuen wordes and together of his death crying *Pater In manus tuas commendo Spiritū meum*.
- 8 Of the pearcing of his side.
- 9 Of the laying him downe from the Crosse into his sorowfull mothers lappe.
- 10 Of his deuoute buriall.

*6. Pat.* To aske of Christ a spirituall ioy & peace together with him rising from the dead.

*1. Aue.* Of the Resurrection of Christ,  
 2 Of his Ascension.  
 3 Of the expectatiō of the holy ghost of all the Disciples with our Lady.

Of

- Of the comming of the holy ghost. 4
- Of the diuiding of the Apostles 5  
through the world.
- Of the ioy which our Lady had hea 6  
ring the great workes done by  
them.
- Of her often visiting the holy pla- 7  
ces which our Sauour had  
bene in.
- With what diligent deuotion shee 8  
prepared her selfe to her death  
drawing neare.
- Of her most hoily death in the pre- 9  
sence of all the Apostles than  
aliue.
- Of her solemne buriall. 10
- To aske a trew despising of the 7. Pat.  
world, and desire of heauen.
- Of the raising againe of her most 1. Aue.  
pure body.
- Of her assumption into heauen in 2  
the armes of her deare sonne.
- Of

- 3 Of her exaltation and Coronation  
aboue all Angells & pure crea-  
tures.

Last of all *Pater noster* to the blef-  
fed Trinity geuing thanks for our  
Lady such a notable gifte bestowed  
on the world.

*There is no need to spend any more time  
in these pointes than whilest at other  
times the beades are saide. But it is  
sufficient deuoutly to remember at e-  
uery Aue Mary such mystery as is  
here sette downe. which also may be  
obserued in the 2 chapters following  
although for the better conceining of  
the seuerall pointes I thought good to  
sette them downe at large. or if at a-  
ny time any would spend more time  
therin.*

ANOTHER ROSARY OF  
the B. Virgin Mary much like un-  
to the former but deuised according  
to the actes of our Sauour Iesus  
Christ, for the Rosary of 5. Pa-  
ters & 50. Aues out of Lu-  
douicus Blofius. Cap. 8

*The first part.*

Pater noster &c. Aue Maria &c. 1

*O benigne & sweet Mary, pacifie our  
most clement Redemer Iesus, whome  
thou a most pure Virgin, vpon the  
Angells Annunciation didest con-  
ceiue by the holy ghost in the city  
of Nazareth, & beare, 9 monethes  
in thy most chaste womb. Cause that  
we may please thy most sweet sonne Iesus  
Christ, and deserue to see him and thee  
in heauen. Amen.*

The begin-  
ning & en-  
ding of this  
petition is  
to be added  
in euery  
one.

Aue Maria &c. *O benigne &c.* 2  
who being conceiued within thee,  
thou, full of God, diddest go with  
speed

speed vnto thy couſen Elizabeth, & ſalute her, & humbly exhibite thy ſeruice vnto her. *Cauſe &c.*

3 Aue Maria &c. *O benigne &c.*  
whō thou a moſt pure Virgin diddeſt bring forth in Bethlē, in a moſt vile ſtable, not onely without all paine, but alſo with vnſpeakeable ioy, & being borne diddeſt preſently adore him, as trew and very God with a deuout mind. *Cauſe &c.*

4 Aue Maria &c. *O benigne &c.*  
whom thou diddeſt foſter with thy virginall milke beeing as yet a little crying child, & ſwathed in cloutes diddeſt lay him in the Manger vpon hay and ſtrawe. *Cauſe &c.*

5 Aue Maria &c. *O benigne &c.*  
whom yet new borne the Angells in moſt ioiſfull maner ſhewed to the Shepheards: & with cheerfull voices geuing laudes and praifes vnto him, ſoung peace to men of good  
will



will. *Cause &c.*

Aue Maria &c. *O benigne &c.* 6  
whome the Shepherdes speedely  
repairing to Bethlem found laid in  
a Manger, & adored with great ioy  
and admiration. *Cause &c.*

Aue Maria &c. *O benigne &c.* 7  
Who, the 8 day after his natiuity,  
voutsafed to shead most pure blood  
for vs, and to be circumcised, & to  
be named Iesus for our comforte.  
*Cause &c.*

Aue Maria &c. *O benigne &c.* 8  
Whom the Sages cōming from the  
East, deuoutly sought, & being re-  
plenished with great ioy, came by  
the direction of a Starre into Beth-  
lem: & there, humbly adoring him  
they deuoutlye offered vnto him,  
gould, frankencense, and mirrhe.  
*Cause &c.*

Aue Maria &c. *O benigne &c.* 9  
Whom, whē the 40 day was come  
thou

thou diddest according to the lawe present in the Temple, and beeing redeemed with the hoast of those which were of the poorer sorte, diddest offer vnto god the Father with a most gratefull harte. *Cause &c.*

- 10 Aue Maria &c. *O benigne &c.* Whom thou like a moste faithfull mother, by the admonition of an Angell diddest carry into Ægipte for feare of Herod, & at last, brough test him backe againe into the city of Nazareth. *Cause &c.*

*The second parte.*

- I Pater noster &c. Aue Maria &c. *O benigne &c.* Whom thou a virgin mother diddest loose in Hierusalem when he was 12 yearesould, and seeking, and inquiring for him with an heauy harte, diddest finde him with ioy, 3 daies after in the Temple. *Cause &c.*

Aue

Aue Maria &c. *O benigne &c.*  
 Who being subiect vnto thee, thou  
 diddest diligently nourishe with a  
 motherly care, and neuerthelesse,  
 diddest alwaies exhibite an holy re-  
 uerence vnto him, as to the moste  
 high & mighty God. *Cause &c.*

Aue Maria &c. *O benigne &c.* 3  
 Who, in the 30 yeare of his age,  
 would humbly be Baptized by his  
 seruāt Ihon in the Riuer of Iordan,  
 wheras, notwithstanding he being  
 the most innocent Lambe of God,  
 neuer contracted any spot of sinne,  
*Cause &c.*

Aue Maria &c. *O benigne &c.* 4  
 Who in the Desert 40 daies and 40  
 nightes, fasted without eating any  
 thing, & so being the Lord of hea-  
 uen and earth made his aboade a-  
 mong the wilde beastes. *Cause &c.*

Aue Maria &c. *O benigne &c.* 5  
 Who for our saluation refused not  
 G to be

to be tēpted of the Deuell, & shewed vs the way to ouercome Satan. *Cause &c.*

- 6 Aue Maria &c. *O benigne &c.*  
Who trauailing by citties, castells, and villages, preached diligentlye the Gospell of the kingdome of heuen, & willingly sustained for our sakes all toiles and wearinesse of body. *Cause &c.*

- 7 Aue Maria &c. *O benigne &c.*  
Who often watched wholle nights in praier: and suffered for our sakes hungar, thirst, colde, heate, and diuers persecutions, with a most mild harte. *Cause &c.*

- 8 Aue Maria &c. *O benigne &c.*  
Who conuersing amongst men did mercifully succour all afflicted persons, and wrought very many Miracles, and readely gaue pardon vn to *Mary Magdalen*, and other sinners that were truly penitent, and  
con-

conuerſed familiarly with them.

*Cauſe &c.*

Aue Maria &c. *O benigne &c.* 9  
Who being tranſfigured vpon the Mount before three Diſciples ſhined in face like the Sonne and maieſtically ſhewed the excellency of his glorious body. *Cauſe &c.*

Aue Maria &c. *O benigne &c.* 10  
Who comming to Hieruſalem to ſuffer for vs, as a meeke and humble King ſatte vpon an Aſſe, and in the middeſt of thoſe praifes which the people ſong vnto him, looking vpon the Citty, wepte.

*The third parte.*

**P**ater noſter, &c. Aue Maria &c. 1  
*O benigne &c.* Who, at his laſt ſupper humbly vpon his knees waſhed the feete of his Diſciples: and with vnſpeakable charity inſtituted the moſt excelent Sacrament of the

G 2 Eucha-

Eucharist. *Cause &c.*

- 2 Aue Maria &c. *O benigne &c.*  
Who going with his Disciples into the garden of the Mount Oliuet, was stricken with a great sadnes for our sakes, and praying a long space together, through the vehemency of the anguishs and distresses that he was in, fell into a bloody sweat, that issued from all partes of his body. *Cause &c.*
- 3 Aue Maria &c. *O benigne &c.*  
Who, went out to meete his enemies, & volūtarily offered him selfe vnto them and refused not to take a kisse of *Iudas* that betraied him. *Cause &c.*
- 4 Aue Maria &c. *O benigne &c.*  
Whom, those wicked men apprehended vnreuerently, and as a malefactor and a theefe, most shamfully bound with hard and cruell bandes. *Cause &c.*

Aue



Aue Maria &c. *O benigne &c.* 5  
 Who beeing bound, was brought  
 opprobriously vnto the high Preist  
 and at the handes of one of his ser-  
 uantes receiued a most cruell & vi-  
 olent blowe. *Cause &c.*

Aue Maria &c. *O benigne &c.* 6  
 Who, in the house of *Caiphas* was  
 accused by false witnessses, and defi-  
 led with stinking spittle, and scorn-  
 fully hoodwinked, & barbarously  
 beaten, with stroakes and buffetts,  
 and most vnworthely blasphemed.  
*Cause &c.*

Aue Maria &c. *O benigne &c.* 7  
 Who beeing brought to Pylate in  
 contemptible maner, stood before  
 him with a lowly & cheerfull coun-  
 tenance, and humblye passed ouer  
 with silence the false accusations of  
 the Iewes. *Cause &c.*

Aue Maria &c. *O benigne &c.* 8  
 Whom, Herod despised being sent

vnto him, and wisely vsing silence before him: and putt vpon him as vpon a foole a white & ridiculous garment. *Cause &c.*

- 9 Aue Maria &c. *O benigne &c.*  
 Who in the iudgment hall was vn-  
 seemly stripped of his cloathes, &  
 barbarously bound vnto a Piller, &  
 rent and cutt moste cruellye with  
 whippes, and miserably begoared  
 with his owne blood. *Cause &c.*

- 10 Aue Maria &c. *O benigne &c.*  
 Whō, vniust persons, for more re-  
 proch cloathed with a purple robe,  
 and crowned with sharpe thorne,  
 & adored in scornfull maner grin-  
 ning with their teeth, and strooke  
 with a reed, and filthely spitt vpon,  
 and beate with cruell strokes.  
*Cause &c.*

*The fourth parte.*

- 1 Pater noster &c. Aue Maria &c.  
*O benigne &c.* Who bearing a  
 crowne

crowne of thorne & a purple garment, was brought by Pilate out of the Iudgment hall, and shewed to the *Iewes*, and by them, with a great and tumultuous cry required to the death of the Crosse. *Cause &c.*

Aue Maria &c. *O benigne &c.* 2  
Whom Pilate vniustly adiudged to death, & deliuered ouer to the *Iewes* pleasure. And he then being by the presentlye loaden with the Huge beame of the Crosse did patiently beare with great paine and tormēt this ignominious Tree vppon his torne shoulders, and being made the scorne of men, and the outcast of the people, meekly wēt forward to the mount Caluary. *Cause &c.*

Aue Maria &c. *O benigne &c.* 3  
Who at the place of Caluarye was made to drinke wine mingled with mirrhe & gaule, & shamfully stripped of his cloathes, & cruelly boar-

red through both handes and feete with nailes, and so fastened ypon the Crosse. *Cause &c.*

- 4 Aue Maria &c. *O benigne &c.*  
Who being naked, wounded, and had in contempt did hang for vs vpon the tree of the Crosse, and suffered most bitter paines, and shead his most pretious blood. *Cause &c.*
- 5 Aue Maria &c. *O benigne &c.*  
Who, when he did hang vpon the Crosse betweene two theeues, and was scorned & blasphemed of the *Iewes*; meekly shewed patience, and more then that, praied vnto his Father for his blasphemous crucifiers. *Cause &c.*
- 6 Aue Maria &c. *O benigne &c.*  
who, mercifully forgave the theefe all his sinnes being truely penitent, & most liberally promised him the ioyes of Paradice. *Cause &c.*
- 7 Aue Maria &c. *O benigne &c.*  
who

Who tenderly tooke compaffiō of thee, his moſt dearly beloued mother ſtanding vnder the Croſſe in bittergreife and ſorowe, and commēded the to his Diſciple S. Iohn, & gaue thee as a mother vnto him and vs all. *Cauſe &c.*

Aue Maria &c. *O benigne &c.* 8

Who ſuffered his Paſſion without reliefe of any ſenſible conſolation: inſomuch as to ſhew the greeuouſneſſe of his torments, he cried out with a lowd voice that he was forſaken. *Cauſe &c.*

Aue Maria &c. *O benigne &c.* 9

Who hanging vpon the Croſſe all pale without blood, ſaide that hee was vehementlye athirſt, but they gaue him to drinke naught elſe but gaule and viniger in that extreame calamity. *Cauſe &c.*

Aue Maria &c. *O benigne &c.* 10

Who being neare death commen-

ded his spirit into the handes of his Father: & hauing now ended the worke of our redēption, like a good Shepheard of meere loue gaue his life for his sheepe. *Cause &c.*

*The fifth parte.*

1 **P**ater noster &c. Aue Maria &c.  
*O benigne &c.* who hauing tasted death for our sakes vpon the Crosse did presentlye of his great Charity descend into hell according to the soule, & mightely deliuered from thence his elect. *Cause &c.*

2 Aue Maria &c. *O benigne &c.*  
 Whose most holy side was in thy presence opened with a speare, and louing hart wounded from whence issued for our behoofes pretious blood and the water of saluation.  
*Cause &c.*

3 Aue Maria &c. *O benigne &c.*  
 Whom beeing taken downe from  
 the



the Crosse thou diddest receiue (as we deuoutly belecue) into thy bosome and lappe, and didest plentifully bathe with teares & louingly imbrace and kisse. *Cause &c.*

Aue Maria &c. *O benigne &c.* 4  
Whose most holy body *Ioseph* and *Nichodemus* with godly deuotion, imbalmed with spices & wrapped in a Syndon and laid in the Sepulcher. *Cause &c.*

Aue Maria &c. *O benigne &c.* 5  
Who the third day comming forth like a conqueror out of the shutt & sealed Sepulcher, with his owne force rose from the dead and replenished with most desired ioy thee his beloued mother and the rest of his frendes. *Cause &c.*

Aue Maria &c. *O benigne &c.* 6  
Who the fortith day after his resurrection ascended gloriouflye into heauen, and sitteth as a noble triumphant

phant conqueror at the right hand  
of his Father. *Cause &c.*

- 7     Aue Maria &c. *O benigne &c.*  
Who sent the holy ghost vpon the  
Apostles and other of the faithfull,  
and by him did marueilously com-  
forte strengthen, lighten & instruct  
them. *Cause &c.*

- 8     Aue Maria &c. *O benigne &c.*  
Who exalted thee his moste deare  
mother being assumed into hea-  
uen aboue the quires of Angells &  
placed thee there as the most Soue-  
raigne Queene and Emperesse.  
*Cause &c.*

- 9     Aue Maria &c. *O benigne &c.*  
Who in the end of the world is to  
come as Iudge in great Maiesty, to  
render horrible punishmēts to the  
reprobate and eternall ioyes to the  
iust. *Cause &c.*

- 10    Aue Maria &c. *O benigne &c.*  
Who is the most amiable and desi-  
red

red glory of the Saintes & with the  
 Father and the holy ghost liueth &  
 raigneth God world without end.  
*Cause &c.*

*Laus Trinitati fulgida,  
 Patri, Nato, Paracletō,  
 Laus Virgini Deipara,  
 Nunc, & per omne seculū. Amen.*

*ANOTHER LIKE EX-  
 ercise of the life and Passion of  
 Christ, consisting of 5 Paters  
 & 50 Aues. Cap. 9.*

*A Praier to the wounde of the  
 right foote.*

*Pharetra  
 Diuini  
 amoris.*

**O** most louing and sweete Iesus  
 Christ, vnto thee, be praise, ho  
 nour, and glorie, for the wounde  
 & greife of thy right foote. In this  
 most holy wound, I doe lay downe  
 & cōmend vnto thee all my sinnes,  
 vices,

vices, passions, and all maner of ingratitude, infirmity, basenes, & wāt of mine: beseeching thee through thy infinite goodnes, to destroy all these things in me, and to cleanse and heale me. Also to take awaye from me, whatsoeuer is in me that displeaseth thee: and to power in to me all things that do please thee: and that thou make, garde, direct and keepe me in thy Grace, free frō all sinne to my liues end. Amen.

*Pater noster.*

O my Lorde Iesus Christ, I adore thee, blesse thee, & geue thee thāks, that hast created me, and doest hitherto conserue and keepe me, sinning daily against thee, & although most vnworthy, doest cherishe me with benefittes. Graunt me I beseech thee, that I may knowe thee my Creatour, and with feare & reuerence, faithfully serue thee, perfectly

fectly obey thee, & with my wholl  
haite alwaies study to please thee.

*Aue Maria*

O my Lorde Iesus Christ, I adore  
thee, blesse thee, & giue thee thākes,  
that hast forechosen a most noble  
Virgin to be thy mother, which be  
ing prefigured before, and of ho-  
ly Parentes conceiued and borne  
without sinne, thou hast repleni-  
shed with vertues & all good things  
Grant me grace I beseech thee, that  
I may perfittly know my sinnes, and  
my owne base condicion, and with  
trew contrition and an holy hatred  
to bewaile them, and to detest and  
eschew, whatsoeuer is displeasing  
in thy sight.

*Aue Maria*

O my Lorde Iesus Christ, I adore  
thee, blesse thee, & geue thee thāks,  
which hast inspired, that most ami-  
able maide, the moste honest and  
beauti-

beautifull Virgin Mary, which was to be thy mother, to offer and dedicate her selfe vnto thee to be thy temple, and to vow perpetuall Virginity. O most sweete Iesu, grant me most perfitt Chastitye both of minde and body, and most feruent deuotion, simplicity, purity, & stables of harte.

*Aue Maria*

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thâks, that wouldest haue that most chaste Virgin Mary, to be espoused to Ioseph a virgin, and both to be preserved immaculate in purity. O that I coulde obtaine that grace and fauour at thy handes, that I might ouercome and contemne the world, with all the vices and concupiscences therof, and alwaies adheare and cleaue vnto thee, with a most burning and sinceare loue.

*Aue*



*Aue Maria*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thākes, that hast vouchsafed to salute the most holy Virgin by an Angell, & to make her fruitfull by the holy Ghost, and to be incarnate in her wombe. O most sweete Iesu, I hūbly beseech thee to make my harte so free from all sinne & vice, that it may be vnto thee a perpetuall habitation.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that hast voutsafed to be caried 9 monthes in the wombe of a virgin, and to be knowne and foretolde by thy Precursor not yet borne. I humbly beseech thee, so to wound my harte with thy most chaste loue, that it may loath all worldly thinges, & without intermission feele and perceiue

H

ceiue thee the inhabitour, and Possessor therof.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thākes, whō the immaculate Virgin brought forth with-out paine, destitute of lodging in a strange place. O most sweete Iesu, I humbly beseech thee alwaies to replenish my harte with the grace of true and perfitt contrition, that I may deserue to be vnto thee a childe of eternall adoption.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thākes, who in pouerty & colde being laide in a māger, arte praised by Angells, & adored by Shepherdes. Grant that in thy seruice I neuer waxe colde, or faint & relent in thy laud and praise.

*Aue Maria.*

O my

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thāks, that hast voutsafed to be circumcised and wounded, & for our comforte to be named Iesus. I humbly beseech thee by the sheading of thy pretious blood, that I may deserue throughly to be clensed, & alwaies to be preserued from all faulte and offence.

*Aue Maria.*

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thāks, that weart fought, adored, and honoured with giftes by the three Sages. O most sweete Iesu, geue me grace alwaies to resigne & offer my selfe whollye vnto thee, and that I may spend & employ al my strēgth and all that whatsoeuer I am or can be at any time, in thy loue, honour and pleasure.

*Aue Maria.*

H 2

*A Praier*

*A Praier to the wound of the leaste  
foote.*

O Most louing and sweete Iesus,  
vnto thee be praise, honour, &  
glory, for the wound and greife of  
thy leaste foote. In this wounde I  
doe hide all my negligences, tres-  
passes and debtes, beseeching thee  
to supply them, and to iustify me,  
and to replenish and confirme mee  
with thy eternall grace, in which I  
may growe & increase, and which I  
may neuer haue the power to lose.

*Pater noster.*

O my Lorde Iesus Christ; I adore  
thee, blesse thee, & giue thee thāks,  
that thou wouldest bee offered in  
the Temple, & with the most pure  
virgin thy mother be subiect to the  
lawe. O moste sweete Iesus, geue  
vnto me moste perfitte humilitie,  
wherby I may detest all the glory  
of the world, forsake all honour, &  
deuoutly

deuoutly submitt my selfe, and become obedient to euery man, for thy sake.

*Aue Maria.*

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thāks, that in thy Infancy with thy B. mother didest suffer the persecution of Herod, together with the flight and banishmēt into Ægipt. Grant that I may willingly and patiently beare all aduersity, and faithfully cleaue vnto thee in all tribulation.

*Aue Maria.*

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thāks, that remaining in the Temple, being sought for by thy mother, after three daies weart found againe. O most sweete Iesu, I humbly besech thee, that with my wholle harte and with a zealous desire I may seruētly thirst after thee, incessantlye seeke

thee, and so happely finde the, that  
I may neuer loofe thee againe.

*Aue Maria.*

O my Lorde Iesus Christ; I adore  
thee, bleffe thee, & giue thee thāks,  
that diddest liue secretly with thy  
mother 30 yeares vnknowne, and  
wouldest be thought the Sonne of  
a Carpendour. I humbly beseech  
thee, that thy grace may roote out  
all arrogancy in me, & extinguishe  
all pride, that I may not loue to be  
scene, or to sett forth my selfe, but  
to be vnknowne, and to be account-  
ed base and vile.

*Aue Maria.*

O my Lorde Iesus Christ; I adore  
thee, bleffe thee, & giue thee thāks,  
that for our sakes didest voutsafe to  
be baptized in *Iordan*, and by thy  
Father to be declared from heauē.  
Graunt that, I, by continuall teares  
may be clesed from all finnes and  
vices



vices, that I may deserue alwaies wholly to be dronke with the loue of thee & desire of the life to come.

*Aue Maria.*

O my' Lorde Iesus Christ; I adore thee, bleſſe thee, & giue thee thāks, that fasting in the Desert, diddest voutsafe to be tempted by the Deuell. O most sweet Ieſu protect me with thy grace, and make me to escape all the deceites of the Deuell, and in thy power to ouercome all temptations.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, bleſſe thee, & giue thee thāks, that for the health of ſoules, weart wearied out with praier and continuall preaching. Grant me feruētly to thirst thy honour & the health of ſoules, & for the ſame zealouſly to ſpend my body & all that I haue.

*Aue Maria.*

H 4

O my

O my Lorde Iesus Christ; I adore thee, bleſſe thee, & giue thee thāks, that haſt honoured mariage with thy preſence and with thy firſt miracle, and dideſt bountifully heale all thoſe that were needy & infirme Graunt me an harte full of pittye, compaſſion, and all kind of mercy, wherby, I may afford the benefitte and affect of a moſt perfit loue and charity vnto all men, and that eſpecially vnto my enemies.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, bleſſe thee, & giue thee thāks, for thy benigne familiarity, which thou full of pittie and mercy dideſt exhibite vnto *Mary Magdalen, Zacheus, Mathew*, & the woman taken in aduoutry, and other Penitents more. Grant me the grace of moſt profound humility, perfit meeknes benignity and charity.

*Aue*

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that in the midst of many praises and much honour, diddest weepe vpon Hierusalem. O most sweete Iesu, power into me the zeale of perfitte charity, that in all places I may detest & abhorre, from all contēpt of thee, and irreuerence towards thee; and for euery sinne whatsoeuer, I may be sory from the verye bottome of my harte, & that I may haue a very sensible feeling of the euells that happen vnto any of my neighboures, as if they were my owne.

*Aue Maria.**A Praier to the wound of the right hand.*

O Most louing and sweet Iesus,  
vnto thee be praise, honour, &  
H 5 glory

O my Lorde Iesus Christ; I adore thee, bleſſe thee, & giue thee thāks, that haſt honoured mariage with thy preſence and with thy firſt miracle, and didſt bountifully heale all thoſe that were needy & infirme Graunt me an harte full of pittye, compaſſion, and all kind of mercy, wherby, I may afford the benefitte and affect of a moſt perfit loue and charity vnto all men, and that eſpecially vnto my enemies.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, bleſſe thee, & giue thee thāks, for thy benigne familiarity, which thou full of pittie and mercy didſt exhibite vnto *Mary Magdalen, Zacheus, Mathew*, & the woman taken in aduoutry, and other Penitents more. Grant me the grace of moſt profound humility, perfit meeknes benignity and charity.

*Aue*

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that in the middest of many praises and much honour, diddest weepe vpon Hierusalem. O most sweete Iesu, power into me the zeale of per fitte charity, that in all places I may detest & abhorre, from all contēpt of thee, and irreuerence towards thee; and for euery sinne whatsoeuer, I may be sory from the verye bottome of my harte, & that I may haue a very sensible feeling of the euells that happen vnto any of my neighboures, as if they were my owne.

*Aue Maria.**A Praier to the wound of the right hand.*

O Most louing and sweet Iesus,  
vnto thee be praise, honour, &  
H 5 glory

glory, for the wound and greife of thy right hand. In this wound I doe hide and commend vnto thee, all my actions & endeouours. And whatsoeuer by thy grace is wrought in me or by me, that thou mayest preferue, sanctifie, and make perfitt the same, to the honour and glory of thy holy name.

*Pater noster.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that weart solde by one of thy own Disciples, vnto the Iewes that did persecute thee & cōspire thy death. O sweete Iesu, graunt me grace to take as weleuel as good at thy hād: amiddest them all to be thankfull: for euery of them in particuler to loue the more and more: and to re-taine peace, tranquillity of hart, & charity with all men.

*Aue Maria.*

O my



O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that leauing thy mother at Hierusalem, diddest eate thy Paschall with thy Disciples, and with exceeding humility washe their feete. I humbly beseech thee that for thy loue, I may willingly forsake all thinges, preferre thee before all thinges, in all things & aboue all thinges loue thee, and gladly submit my selfe to euery mans seruice for thy sake.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that instituting the B. Sacramēt of the Aultar, diddest deliuer it vnto thy Disciples, and leaue it vnto vs. O most sweet Iesu inflame my hart to the hungar of this venerable Sacrament, that with a most burning desire, and chaste affection, humility, reuerence, and most sincere deuotion

uotion, I may frequent it, when & so often as it shal stand with thy gracious fauour.

*Aue Maria.*

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thāks, that being most desirous to suffer, and withall, sadd and fearefull, diddest thrise in praier resign thy selfe vnto thy Father, and falling into a great agony, didest sweate bloode. I humbly beseech thee, that in all aduersity and tentation, I may alwaies flye to thee for refuge, & put my trust & confidence in thee only: and forsaking my selfe, commit, offer, & resign me vnto thee only.

*Aue Maria.*

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thāks, who being taken by thy enemies, weart bound, blasphemed, & wickedly abused. I humbly beseech thee

thee make me free from all vices, & captiue in thy loue: that I may exceedingly wish and desire to be despised, and to suffer iniuries & contumelies.

*Aue Maria.*

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thāks, that being brought to Annas, diddest patiently beare the blowe that his seruant gaue vnto thee. Graunt that I may loue them that hate me, render good for euell, and plentifully afford vnto all, the affecte of sweetnes and charity.

*Aue Maria.*

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thāks, that in the house of Caiphās diddest beare the false witnessse of those that did accuse thee, and mercifully respecting *Peter* when he denied thee thrise, didest recall him to the teares  
of

of Penance. O most mercifull Iesu, graunt me grace perfittly to bewaile my finnes, ingratitude, and negligences, and with all my harte, study and endeouour to please thee.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that being condemned, spitted vpon, beaten, and blindfolded, diddest also suffer very many other vnworthy abuses. I humbly beseech thee that thy loue may be so seruēt in me, that I may hate to be had in estimation, and desire, and be glad with all my harte, to be vnknowne, to be despised, and to suffer.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that being vniustly accused before Pilate, with greate humility didest hould thy peace. O good Iesu, bridle  
dle

idle my tongue with a greate and mighty feare of thee, that I may abstaine euen from all Idle speech, & that I may willingly and desirously offer my selfe to all maner of humble offices.

*Aue Maria.*

O my Lorde Iesus Christ, I adore thee, blesse thee, & giue thee thâks, that being dispised by Herod weart also mocked by a ridiculouse garment, and scorned amongst many reproches and so brought backe againe vnto Pilate: O most sweete Iesu, grant me grace to thinke well of all men, to iudge or dispise none to preferre all men before my selfe, and alwaies to thincke of my selfe more basely.

*Aue Maria.*

*A Praier to the wound of the leaste hand.*

O Most louing and sweet Iesus, for the wound & greife of thy leaste

leaſte hand, I giue thee humble and  
harty thanks: into this wounde I  
do offer vnto thee & eftſones com-  
mend, all the giſtes, benefittes, and  
graces, and whatſoeuer thou haſt  
beſtowed vpon me, miſerable and  
vngratefull wretch: and I humbly  
beſeech thy mercy by euery of thoſe  
dropes of blood that iſſued from  
thence: that thou wilt preſerue, cō-  
firme, make perſitt, & increaſe the  
all in me to the glory of thy name:  
that humility and charity may day  
by day increaſe in me according to  
thy will and pleaſure.

*Pater noſter.*

O my Lorde Ieſus Chriſt; I adore  
thee, bleſſe thee, & giue thee thāks,  
that for my ſake diddeſt voutſafe to  
be ſtripped of thy cloathes, to bee  
bound vnto a Piller, to be ſcourged  
all thy body ouer, to be wounded  
and begoared with blood: graunt  
me



me now so patiently to suffer thy scourges, and to beare them with such will and affection, that by thy paines and meritts being fully purged, I may presently after my departure out of this life, deserue to be with thee in ioy: where I may please thee, praise thee, & loue thee for euer more.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, which diddest suffer a crowne of thorne, to be pressed vpō thy head, & withall many scornes & mockes, and buffetts and spittings for my sake: sweet Iesu imprint in my hart a continuall memory of thy Passiō, that may incessātly moue my mind to compunctiō, wound & wholly swallow vp my mind melting & consuming it in thy loue.

*Aue Maria.*

I

O my

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that notwithstanding thou werte from toppe to toe: full of miseries, woundes & greifes, & so brought out & presented to the people, yet notwithstanding such was the enuy of the Iewes, that they demaunded to haue thee crucified, and Barra-bas to be kept aliue: O most sweet Iesu, mortifie and extinguish in me all pride & desire of glory, all enuy and all maner of vices: & make me truely humble and meeke of harte. O Passion most noble, of my Lord and Sauour, wound my soule, O pretious woundes of my true loue rauish and make dronke my mind,

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that standing inocently for my sake before the tribunall seat, wert content

tent to be condemned to death: & to be made a ſtale to thy enemies, by this charity of thine, I beſeech thee O my God to grant me grace, neuer to backbite, neuer to iudge, condemne or diſpiſe my neighbour or euer to geue eare or conſent to others herin.

*Aue Maria.*

O my Lorde Ieſus Chriſt; I adore thee, bleſſe thee, & giue thee thāks, for all and ſingular thy greifes and ſighes, when amongſt many reproches & ſtripes, bearing thy Croſſe, thou didſt in the preſence of thy mother, fall vnder thy burdē: grant vnto me moſte meeke Ieſu, to embrace with moſt feruent deuotion, the Croſſe of perſitt deniall, & mortification of my ſelfe, and to imitate the ſteppes of thy vertues with moſt perſitt charity.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks: whose members were all discouered, and greifes and wounds renewed by the stripping of thy cloathes; I humbly beleech thee, that thou wilt cause my harte perfittly to be purged frō al vnprofitable thoghts, from all vncleane affections, finally frō all imaginatiōs of visible things: that with the continuall presence of thy visitation, I may deserue euery daye to be renewed, and wholly to be absorpt with the most feruent loue of thee.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that wert cruelly stretched vpo the Crosse, & fastened with nailes, not hauing any comelines or bewtye, but being as a lepar, and one stricken by God. graunt me that I may  
be

be nothing in my owne sight, but that I may dispise my selfe, and endeavour to greater and better things & employ all the forces of my soule and body, in thy loue and pleasure.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thâks, that beeing placed betweene two theeues, didest patiently beare the blasphemies of those that did vpbraide thee: & praying for thine enemies didest promise Paradise to the penitent theefe. Graunt me grace most perfittly to mortifie all vices in my selfe, most meekly to beare all aduersity, and with a most burning desire cōtinually to aspire vnto thee the true Paradise.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thâks, for the greife wherwith thy harte

was cloauen, when thou didest cō-  
mend vnto thy Disciple S. I O H N  
thy most faithfull & compassionate  
mother: O most sweet Iesu graunt  
me, so to be affected and occupied  
in the reuerence & loue of her that  
I may deserue alwaies to be prote-  
cted cherished & gouerned by her,  
as by a most louing mother.

*Aue Maria.*

O my Lorde Iesus Christ, I adore  
thee, blesse thee, & giue thee thāks,  
that amiddest the bitter torments  
of thy paines, didest crye out that  
thou werte forsaken: at what time  
also, thou being tormented with a  
moste burning thirst, haddest not  
one dropp of water giuē vnto thee,  
but gaule & viniger. O most sweet  
Iesu, cause that in all tentation and  
pressure, I may flye vnto thee, thirst  
and hungar after thee, and loath all  
worldly thinges. *Aue Maria.*

*A Praier*



*A Praier to the harte of  
Iesus.*

**O** Most louing and sweet Iesus:  
vnto thee be praise, honour, &  
glory for the wound of thy hart, in-  
to this wound I doe offer commit  
and resign vnto thee my harte, all  
my powers, forces, intents and af-  
fections, beseeching thee by the ef-  
fusion of the blood and water that  
ranne from thee, that thou thy selfe  
alone wilt possesse & gouerne me  
and with the moste feruent fire of  
thy loue consume deuoure & vnite  
me vnto thee. Amen.

*Pater noster.*

O my Lorde Iesus Christ; I adore  
thee, blesse thee, & giue thee thāks,  
for thy most innocent & most pain-  
full death, that is to witt for the do-  
lorouse separation of thy most holy  
soule from thy moste noble body;  
O my God, my Sauour, my hope  
I 4 and

and my crowne, graunt me perfittly  
to dye to all vices and concupiscen-  
ces, and to al inordinate loue of my  
selfe, and that I may liue to thee on-  
ly, and vnmoueably cleaue to thee.

*Aue Maria.*

O my Lorde Iesus Christ; I adore  
thee, blesse thee, & giue thee thāks,  
for that louing wounde wherewith  
thy harte being pearced did yeeld  
vnto vs blood and water. wounde  
I beseech thee my harte with the  
speare of thy loue that I may nei-  
ther thincke nor desire any other  
thing then thee my Lord God cru-  
cified for me, nothing may please  
me, nothing may affecte me, but  
thou onely my God, my ioy, & my  
life.

*Aue Maria.*

O my Lorde Iesus Christ; I adore  
thee, blesse thee, & giue thee thāks,  
for the pittiful taking downe of thy  
body

body from the Crosse, and for the mornefull lamentation of thy mother & thy frendes. I humbly beseech thee that the memory of thy Passion may fill all my senses, and may so wholly rauishe and possesse me, that I may see no other thing, tast no other thing, know no other thing, then thee my Lorde crucified and dead for my sake.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that wouldest be wrapped in a Syn don & be buried in an other mans Sepulcher. I humbly beseech thee to bury my harte, senses, & all my forces in thee, & by thy loue vnite them vnto thee, and make me as it were insensible & without feeling in all thinges, which stand not with thy liking.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that didest voutsafe to descend into hell and to deliuer the Fathers that were there in captiuity. O moste sweet Iesu let the vertue and force of thy Passion and blood now also descend into Purgatorye and yeeld refreshing vnto all the soules.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that rising frō death didest appeare gloriouse first vnto thy mother and then vnto Mary Magdalen and the Apostles. O most sweet Iesu grant me perfittly to dye to all vices, passions and disordered maners, to liue vnto thee, to please thee, & to taste and desire heauenly thinges only.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks,  
that

that didest ascend into heauē, with the triumphe of Angells & the cōpany of the Fathers. I humbly beseech thee that my minde may alwaies languish in thy loue, loath all worldly thinges, feruently hunger and thirst thee alone, and that nothing may delighte mee, nothing make me glad but thou O my Lord God.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that hast geuen the holy ghost, & sent thy Disciples to conuert the world: geue me most pure simplicity of harte & perpetuall stablenes of minde: geue me moſte feruent most faithfull and constant charity that the holy ghost may fill gouern and possesse me to the end that he may make me worthy to be more & more replenished with the giftes  
of his

of his grace.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that hast glorified thy Mother assumed in body & soule and hast geuen her vnto vs most mighty and mercifull: By her merittes graunt me thy grace and perseuerance in all goodnes that I may neuer relent in thy seruice, nor by indiscretion euer exceede.

*Aue Maria.*

O my Lorde Iesus Christ; I adore thee, blesse thee, & giue thee thāks, that arte to come as Iudge and to geue either punishment or reward. O most mercifull Iesus grant me so to finishe my whole life according to thy pleasure, that my soule departing out of the body may goe immediately vnto thee her Creator with great loue towards thee  
where



where she may praise & blesse thee  
for euer in thy glorye with all thy  
Saintes. Amen. *Aue Maria.*

**TWENTY PROPOSITIONS**

*to proue the Catholicke custome of  
saying the Rosary of the B. Vir-  
gin, out of Franciscus Coste-  
rus. Cap. 10.*

I That the custome of saying the  
Rosary of the most B. virgin Mary,  
by Christian Catholickes of aunci-  
ent times receiued, is not blasphemous,  
Diabolicall or superstitious  
as the Sectaries doe fondly & false-  
ly geue out, but holy, deuoute and  
religious; we doe make plaine de-  
monstration in these breife Argu-  
ments following.

In the Rosary there be 5 things,  
the

the Name, the Praiers, the Repetition of the praiers, the number of the same, & the Beades, wherwith we pray. All which are void of all superstitiō therefore the custome of saying the Rosary, is not superstitious.

<sup>1</sup>  
The name  
of the Ro-  
sary.

2 The name of the Rosarye, is a most sweet name: for as much as it signifieth no other thing then a certaine spirituall garland made of certaine mysticall words, as it were Roses taken out of the Gospell, which we offer vnto the Virgin of all virgins the mother of God. For garlandes are ordinarily vsed for to adorne the heades of virgins.

<sup>2</sup>  
The Prai-  
ers of the  
Rosary.

3 And as for Praiers, they are without all controuersy most holy. For of our Lordes Praier Christ him selfe is the author. And of the Angelicall salutation the Angell Gabriell

briell and S. Elizabeth. which the Catholicke Church, to the intent that it might haue a fourme of Praier, also hath concluded, with this short petition vsed by auncient Fathers. *Holy Mary mother of God, pray for vs Sinners, now and in the houre of our death. Amen.*

4 The repetitiō also of the Praiers, because it is much auailable to the stirring vpp and inflaming of the affecte of him that praieth, it cannot but be most religious. we read that the three children in the fornace, in lauding and praising almightye God, did in euery verse repeate a certaine halfe verse. And that most religious Orator king Dauid, in his psalmes doth oftē repeate now one word now more words sometime a wholl verse & surely in the psalme 118 which hath 176 verses, and is daily

<sup>3</sup>  
The repetition of the same praier.

daiely read in the Church, he repe-  
teth in a maner the same thing some  
what varying the wordes only.

5 Our Lorde him selfe also in some  
places hath not obscurely required  
this repetition in him that praieth.  
For the 11 of S. Luke, when hee  
taught his Disciples the maner how  
to praye he annexed forth-with a  
Parable of him that coulde by no  
meanes get three loaves of his frend  
but by often knocking at his gates.  
And in the 18 chapter whē he had  
taught that his Scruanes ought al-  
waies to pray, and not to cease he  
added an other parable of a widow,  
which because with ofte asking she  
was tedious, in the end made the  
Iudge to condiscend to her request

6 But thou wilt say perhapps that  
these Parables doe proue that perse-  
uerance

uerance in praier is specially necessary. I do not doubt of that: But they proue also thus much, that by repetition it commeth to passe that we perseuer and do not cease. For if when we must pray, our Lordes praier is to be saide: *When yee praye* Luc. 11. (saith Christ) *saye Father hallowed bee thy name*, how can we perseuer in such short forme of praying, excepte that wee often repeate our Lords praier.

7 Againe thou wilte say that our Lord in that very institution *Mat. 6* did admonishe that *Those that did pray should not speake much* where the greeke worde is *Battologin* proper vnto those, that do vainely repeate one thing often. I answere, that Christ doth there reprehend only the vaine babling of the heathens, that did thinke God as well as men, would be delighted with eloquence

K

and

and affected speeches.

L. 4. diuin  
instit. c. 28

Lib. 2. de  
nat. Deorū.

8 A notable place for to cleare this kind of repetition, from all superstition we finde in *Lactantius* where the difference betweene superstitious persons, and those that are religious or deuoute alleaged by *Tully* (for that saith he *those pray to their Gods wholle daies together, these doe it with moderation*) he disproueth in these wordes. *What reason is there (saith he) that to pray for the health of his children once, should be the parte of a religious or deuoute man, and to do the same tenne times should be an acte of superstition? For if it be very good to doe it once, how much more to doe it oftner? If the first houre be good, therefore the wholle day also. If one Hoste or Sacrifice be well pleasing, more pleasing doubtlesse are more Sacrifices, because dewties and seruices being multiplied,*  
doe



doe rather merit then offend. For those seruantes doe not seeme vnto vs worthy of hatred, that haue bene daily & hourly diligent in their seruice, but rather to be loued. And againe saith hee. This argument also holdeth in the contrary. For if to pray and offer Sacrifice wholle daies be a faulte: therefore to doe it once, is also a faulte. And why should the name of a faulte be attributed vnto that, which is as honest and iust a thing as can be wished? For, as Cicero saith, Religious men haue their name a Relegendo, that is because they often handle with diligence and as it were reade againe those thinges which doe appertain to the worshippe of God: why therefore should they that doe the same often in one day, lose the name of Religious men? For as much as by the daily vse & custome it selfe, they doe more diligently reade againe those thinges wherewith God is honoured. Thus farr Lactatius

9 By which speach it is evidently proued, that they are not onely not superstitious, that doe often repeat the same kind of praiers in the Rosary, but that it is better and more acceptable to God, rather often, then once to repeat the same. And besides, that there can be nothing more iust & honest, then this kinde of repetition. Finallye, that those that pray in this maner of the Rosary, are properly Religious: as who do diligently by daie ly vse and custome read ouer & ruminare those things that appertaine to the worshipp of God.

<sup>4</sup>  
The num-  
ber of prai-  
ers.

Esa. 6.  
Apo. 4.

10 There followeth the number of the praiers of the Rosary free also from the same touch of superstition. For the Angels in *Esay* the Prophet & the Beasts in the *Apocalips*, which neuer rested neither day nor night doe thrise repeate one word to the honour

honour of God: *Holy, holy, holy, Lord God of Sabaoth.* The Prophet *David* 7 times in the day pronounced praise vnto Almightye God, Whose example the Church following, hath distributed the Deuine office into 7 diurnall and nocturnall houres. Christ praying in the garden repeated one and the same speach, thrise. Thrise also did *S. Paule* request our Lord that the Angell of Satan might depart from him. And that *S. Bartholemew* did pray vppon his knees an hundred times day & night *Abdias* his owne scholler witnesseth. we read in *Palladius* and *Socrates* that *S. Macarius* one of the most auncient *Anchorites* recited euery day an hundred prayers vnto almighty God: *Paulus Ægyptius* thirty three hundred, and a certaine virgin seuen hundred.

psal. 118.

Luc. 22.

2. Cor. 12.

Esa. 11.  
 See Hier-  
 rom ther.  
 S. Amb. l.  
 de Spir. san.  
 c. 20. Aug.  
 l. 1. de ser.  
 Do. in mōt  
 c. 3. & l. 2.  
 de doct.  
 Christ. c. 7.  
 Greg. ho.  
 19. in Ezech  
 & l. 1. mor.  
 c. 28.

11 Now if number be not void of a godly and mysticall signification, as in deed it is not, neither in the number of the Rosary nor in the examples alleaged: (for the number of three signifieth the B. Trinity, and the number of seuen betokeneth the giftes \* of the holy ghost) then is there nothing in the number but that which may easily be proued. For we doe repeate our Lords prayer fise times to putt vs in minde of the fise woundes of Christ. And to euery such prayer we do adioine 10 *Aue Marias* that we may remember the 10 cōmandements of God And those *Aue Marias* we do repeat 50 times in the wholle Rosary, that by the intercession of the B. Virgin through the merittes of our Lords Passion we may attaine full remission of sinnes which is signified in holy Scripture by the number of fifty

fifty being a number of *Iubiley* as appeareth *Leuit. 25.*

12 Nowther remaineth the beades <sup>The 5</sup> wherwith wee pray, in which the <sup>Beads.</sup> simple may perhappes thincke that there is some kind of superstition, but in deed there is none at all. For although Christes faithfull people do vse them now commendably, as a manifest badge or token of the Romaine Religion: yet the vse of them was for no other cause at the first brought into the Church (as holy Fathers make mention) then to the intent that by sensible touching, and vew of the beades wee should not easilye be deceaued in the finishing of the nūber of praiers

13 It is recorded by auncient Historiographers. *Palladius, Sozomenus, Cassiodorus*, that the famous An

chorite *Paulus* of *Libia* the Father of fiue hūdred Monckes, had wont to pay euery day fiue hundred praiers as a tribute vnto almighty God: And to the intent that he might not be deceiued in the number, he cast a little stone into his bosome at the end of euery praier: Also that Saint *Clare* a most holy woeman, did re-peate certain *Pater nosters* vnto our Lord and kept account of them by a heape of little stones, her actes recorded doe testifie. In summe, of what antiquity the vse of beades is, the auncient stones of Sepulchers doe well declare vnto vs.

14 Therefore to no other end, were beades as it seemeth vsed at the first then as Places and Images were by Oratours of olde, for to keepe the remembrance of wordes and matter. Or as counters by Marchants  
to



to counte great summes of money  
or as by the Catholike Church the  
Crosses, and Images of Christ, and  
his Saintes which serue to this end  
to preferue the memory of the life  
of Christ and his Saintes.

15 And that they haue bene redu-  
ced afterward to a certaine nūber so  
to put folkes in mind; and that the  
Popes benediction is annexed with  
most ample Indulgences, And that  
sometime they are set out with me-  
dalls or Crosses of siluer, brasse, or  
wood: these thinges haue not as  
some doe cauill, increased supersti-  
tion, but Religion.

16 For as *Iosue* the Captaine of the <sup>Ios. 4</sup>  
holy hoast, at what time the chil-  
dren of Israell passed ouer *Iordane*  
dry footed, cōmanded that twelue  
great stones should be deuoutly &  
K 5 religi-

religiously caried out of the chanel of the Riuer into the Tentes to this end, that if any should aske of the posterity *what meane these stones?* the perpetuall memory of their wonderfull passage might be recorded: So haue our Auncestours deuoutly & religiously annexed fise beades in euery Rosary that are greater then the rest, that the Heretickes laughing therat and asking *What meane these fise beades? What meaneth the wholle Rosary?* Aunswere may bee made: that they are significations of the fise woundes which Christ suffered for the saluation of them & vs: And that the Rosary is a certaine summe, or abridgment of the new Testament and Christian doctrine.

17 For they that haue knowne the manifold vse of the Rosary are not ignorant, that the number of beads therein

therin contained doe serue to renew the memory of all the mysteries of the life of Christ and of the B. virgin, & of the principall points of the Catholicke religion, as of the B. Trinity the Incarnation & Passion of Christ, the worship of God, and his Saintes, the tenne cōmandements, Iustification, & life euerlasting. Which breife summe or abridgement is doubtlesse so much the more profitable, amongst the common people: by how much farther the vse therof is extended, then the vse of bookes. For it may be reade euen of the vñlearned, of the blind, of those that trauaile on horse backe or in waggons or such like: finally in most darke and obscure places.

18 And the benedictiō of the Pope The benediction of the Pope.  
doth nothing else but with solemne  
words

wordes cōsecrate the beades otherwise profane of them selues, to the deuoute and holesome vse of the faithfull, as by auncient custome of the Church, Water, Salte, Chalices, Candles, Herbes, & the Churches them selues are by the benediction of a Preist consecrated to an holy vse. For *Sanctified* (saith the Apostle) *is euery creature by the word of God and praier.*

1 Tim. 4.

The Indul-  
gences an-  
nexed.

19 And that the Indulgences annexed to the benediction, are very profitable there is no doubt. for by these the faithfull people being encouraged doe in greater number & with greater zeale, and seruencye pray vnto Almighty God, for most waighty causes. for the increase of the Catholicke Church, for the cōcord of Christian Princes, for the rooting out of heresies. For these  
are

are the points that for the most part  
are mentioned in the forme of all  
Indulgences.

20 And as for the Images of golde, Crosses & Medalls.  
siluer, or wood annexed vnto the  
beades; they haue neither any mi-  
sticall signification nor vse: other  
then the very Images in Churches.  
that is, to put vs in mind of the actes  
of Christ and his Saintes, that in, or  
before them, we may reuerence  
and call vpon that, which by  
them is represented  
vnto vs.

A Breife

A BREIFE EXPLICATI-  
on of our Lordes Praier.

Cap. II.

Franciscus  
Costerus.

THE Preface of this Praier, hath fewe wordes, full of misteries. *Father*, is a name of loue, signifying first of all, that he which goeth about to pray, must not be the enemy, but the friend, yea the child of Almighty God, hauing laide aside all will to sinne hereafter, & being sorowfull, & penitent for his sinnes past.

Secondly, that he must come to Almighty God, with greate confidence, because that of a Father all thinges are to be expected.

*Our*. thou dost not say mine, but our. which is a name commō to all. for God is the Father of all, as well one as an other, respecting all indifferentlye, as well poore as riche: Therefore with this Praier must cō-  
cur



curr first charity towardes neighbours, wherby thou maiest loue all the children of God and wish well vnto them. than Humilitye: that thou preferrest not thy selfe, before any other.

*Which arte in heauen.* Here first is signified, that vnto this praier must be brought a mind lifte vp to heauenly thinges, & excluding earthly cogitations. Secondly, a greate reuerence of the wholle man as well externall as internall, because he is an heauenly not an earthly Father. Thirdly, that nothing is to be demanded of an heauenly Father, but heauenly thinges.

*Here after doe follow the 7 petitions wherof the 4 first, doe pray for good thinges to be graunted, the 3 later for euills to be remoued.*

*Hallowed be thy name.* that is to say:  
I geue thee thanks for thy benefits,  
and

and I desire, that thy name, goodnes & Maiefty may be well knowen vnto all men, praied of all men, and published in all places. and especially I beseech thee, that I in all my actions and wordes, may seeke thy glory, and referre all that I haue to thy honour, and the profite of my neighbours.

2 *Thy Kingdome come.* That is, I wishe that thou O Lorde, maiest raigne all the world ouer, and that all dominion of the Deuell being abandoned, thou maiest possesse all the Kingdomes of the world: and especially that sinne may not raigne in my mortall body; but that thou maiest rule & gouerne all my powers and forces, and directe & bring me to the kingdome of heauen.

3 *Thy will be donne in earth, as it is in heauen.* that is: Graunt I beseech thee grace vnto thy people, that they

they may obey thy commaundements: Furthermore in euerye of our actions do thou make knowne vnto vs thy will. Finally my selfe, O Lord, I do resign wholly to thy will, so that thy name may be praised, and sanctified by me, and thou hauing excluded the kingdome of sinne, maiest only & wholly raigne in me: thou maiest do with me, and dispose of me, as it shall stand best with thy most holy will & pleasure.

*Giue vs this daye our daieely bread.* 4

that is, nourish and feed my soule, & my body with cōuenient food: my soule with thy word: that I may alwaies haue a tast and feeling thereof, when it is by preaching, or prayer, or by any other meanes proposed vnto me. Moreouer with thy most sacred body also: vnto the often and deuout receiuing wherof, I do desire to be moued, & stirred

L

vpp

vp. and my body, with daily food and sustenance, and with thinges not superfluous, but necessary, not wrongfully gotten, but with dew labour iustice and equity.

*Here followeth the three euells,  
which we desire to be remoued.*

- 5 *And forgiue vs our trespasses, as wee forgiue them that trespassed against vs.* that is, the euells past: to witt, the sinnes wherby we haue offended thee, by the Passion of thy Sonne doe thou *gratis* and freely forgiue: the veniall & quotidian sinnes: by sorow and the vertue of this praier, instituted by thy selfe: & the more greeuous or mortall sinnes, by the Sacrament of Penance: to which Sacrament, that we may come deuoutly, graunt I beseech thee conuenient time, grace, and deuotion. And although I may seeme to forgiue my neighbours all offences  
from

from the very bottome of my hart:  
yet do thou also afford me thy spe-  
ciall helpe, & assistance, that I may  
neuer beare in minde any offence  
whatsoever.

*And lead vs not into temptation.* 6

that is, driue away from vs future  
euells, not suffering vs at any time  
to consent vnto sinne, nor to giue  
occasion, that wee be forsaken by  
thee: And if by our defaulte wee  
chance at any time to fall, that our  
hartes be not hardened, but that  
they may presently rise from sinne  
and be conuerted.

*But deliuer vs from euell. Amen.* 7

Turne away O Lord present euells  
from vs, famine, warre, pestilence,  
and other corporall calamities, as  
also prosperities, that are not be-  
hoofefull for the helth of the soule.  
Also all spirituall euells, vnto which  
our concupiscence, which alwaies  
L 2                      maketh

maketh warre against the spirite, is inclined: that from it, if not wholly yet in parte we may be exempted.

*AN EXPOSITION OF THE  
Angelicall Salutation.*

*Cap. 12.*

Franciscus  
Costerus.

**N**Ext after our Lords praier, the Angells Salutation is vsuallye saide, for two causes: First, certes that we may know that not by our owne meritt, are the petitions afore said either to be obtained, or expected, but by Christ Iesus incarnate: who by this Salutiō made by the voice of an Angell, inuited the virgin his mother to giue her consent to his incarnation. And secondly that we may learne that we haue in heauen, a Patronesse and aduocate of our businesse vnto the eternall King, vnto whom we committ the care of our requestes, and supplications



tions put vp vnto Almighty God, that by her petitions, we may obtaine and haue our cause solicited for vs.

*Hayle.* that is, bee thou ioifull, happy and secure. The B. Virgin being saluted, will for her meeke & benigne charity, returne Salutatio backe againe.

*Mary.* her proper name, which signifieth Lady, & Starre of the Sea

*Full of grace.* that is, adorned with the grace of God, and Iustice, and replenished with all maner of vertewes in her soule, & in all the powers therof.

*Our Lorde is with thee.* thy thoughts words, and workes are pleasing vnto God. there is nothing in thee which may displease him. and therefore was God neuer absent from thee, and thou alwaies arte vnited vnto God in heauen.

*Blessed art thou amongst all women.*  
that is, thou aboue and beyond all  
other women arte blessed: first be-  
cause thou arte a mother and a vir-  
gin: Than, because the mother of  
God: thirdly, because aduanced  
to the highest dignity, that could be  
giuen vnto the women kind: that  
is to say: to be Queene of heauen,  
and earth, to be the next vnto Al-  
mighty God, & aboue all creatures.  
There is one only man that excel-  
leth thee, Christ King of the world,  
both God & man. For two cheife  
and principall offices and dignities  
there were to be bestowed: one vn-  
to a man, to be King of the world:  
an other vnto a woeman to be the  
Queene of the world: that, Christ  
hath: this, thou hast graunted vn-  
to thee.

*And blessed is the fruite of thy womb  
Iesus.* that is: thy Sonne is trew and  
perfect

perfecte man: the same is also the Sonne of God, and God aboue all things blessed for euermore, vnto whom we owe praise, thanksgiuing and benediction for infinite causes: And especially for this, that he hath prouided vs thee his mother, as Lady Patronesse and Aduocate.

*Holy Mary mother of God pray for vs sinners, now, and in the houre of our death. Amen.* worthely maiest thou aske: because as our Lady and mai-stresse thou hast care of vs: and it is not hard for thee to obtaine: because he is thy sonne, whome thou doest aske. And to thee we make our praier, that by thee we may obtaine all good thinges, by whome we haue receiued the Auctor of all goodnesse.

*DIVERSE OTHER DEVOTIONS  
necessary or convenient for  
every Christian to use.*

*Cap. 13.*

*The manner of examining a mans conscience to be used every night, least God perhaps calling vs out of this life, doe find vs unprepared.*

- 1 **T**He first is, to geue thanks to our Lord God, for the benefits which he hath bestowed vpon vs, both generally, and especially of that day.
- 2 The second, to aske grace for to know our sinnes and to auoide them.
- 3 The third to take accounte of our soule orderlye, by every houre since we rose, first of our thoghts, then of our wordes, with the same order, & also of our deeds.
- 4 The fourth, to deimaund pardon of our sinnes.

The fifth, to purpose amendment 5  
 with Gods grace. and so to say  
 a *Pater noster*. *Aue*. *Credo*. *Confiteor*.  
*Salve Regina*. and a *Pater noster* also to our  
 guardian Angell: and speciall Patrons with  
 other praiers, according to euery ones  
 deuotion.

*The Hymne of our Lady called (Salve Regina) which for the deuoute and generall use therof in the wholle Church is worthely to be learned euen of the simpler sorte.*

**S** Alue Regina, Mater miserecordiæ: Vita, dulcedo, & spes nostra salue. Ad te clamamus, exules filii Euę. Ad te suspiramus gementes, & flentes in hac lacrymarũ valle. Eia ergo aduocata nostra, illos tuos miserecordes oculos ad nos cõuer-  
 te; Et Iesum benedictum, fructum ventris tui, nobis post hoc exilium

L 5            osten-

ostende. O clemens, o pia, o dulcis virgo Maria.

*Vers.* Ora pro nobis sancta Dei genetrix.

*Res.* Vt digni efficiamur promissionibus Christi.

**C**onfiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaëli Archangelo, beato Ioanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus Sanctis, & tibi pater: quia peccaui nimis cogitatione, verbo, & opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaëlem Archangelū, beatum Ioannē Baptistam, sanctos Apostolos, Petrum & Paulum, omnes Sanctos, & te Pater orare pro me ad Dominum Deum nostrum.

The



*The same in Englishe.*

I Confesse vnto almighty God, to Blessed Mary, alwaies a virgin, to Blessed Michaiell Archangell, to Blessed Ihon Baptift, to the holy Apostles Peter and Paule, and to all the Saintes \* (*And to you my ghostly Father*) that I haue greeuoufly sinned in thought, word, and deed. my faulte, my faulte, my most great faulte. \* Therefore I pray blessed Mary alwaies a virgin, blessed Michaiel Archangell, blessed Ihon Baptift the holy Apostles Peter and Paule & all the Saintes, (*And you my ghostly Father*) to pray for me vnto our Lorde God.

\*This is to be said only at Confession, and Masse.

\*Here you must leaue vntill you haue done your Confession. \*as aboue

*The maner of commending our selues to God in the morning.*

FIRST making the signe of the Crofse: to geue thanks vnto God for all his benefittes, and particularly

- ticulerly that he hath preferued vs that night.
- 2 Secondly. To offer him our body and soule.
- 3 Thirdly. To demaund of his diuine maiesty, that whatsoeuer we do that day following may be to his honour and glory.
- 4 Fourthly. to make a stedfast purpose to auoid that day all affection or occasion of that sinne which we are most inclined vnto.
- 5 Fifthly. to say our deuotions, as before, adioining some deuout exercise or meditation if our state and leasure will permitte.

*The maner of preparing our  
selues vnto Confession.*

- 1 **F**irst. to examine diligently our conscience as aboue, from the last Confession which we made. remembering the kindes and number of  
of

of euery sinne, as much as wee are able.

Secondly. to haue an expresse 2  
actuall & deepe sorow for all which  
is past.

Thirdly. to make an expresse & 3  
resolute purpose of amendment, &  
of auoiding at the least all mortall  
finnes.

Fourthly. to cōfesse all our sinns 4  
wholly & sincerely, hiding nothing  
which is within.

Fifthly. to fulfill the penance in- 5  
ioined so soone as we conuenient-  
ly may, if the ghostly Father haue  
not appointed a certaine time for  
the fulfilling therof.

*The conuenient disposition for  
receiuing.*

FIRST, to haue made a sufficient 1  
Confession. & to go to the blef-  
sed Sacrament, without any con-  
science

science of mortall sinne not confessed.

- 2 Secondly: to go with humble preparation, not onely of deuoute praiers the same day, but of many other deuotions and preparations the daies before.
- 3 Thirdly: to come fasting at the least from the midnight before: & chaste euen from lawfull actes.
- 4 Fourthly: hauing with great attention and deuotion once receiued: with deuoute meditations & praiers to accompanyc so greate a gheste, at the least for the space of a quarter of an houre before any other neuer so necessary busines. and after, with conuenient leasure to spend the day in deuotions, auoiding all maner of vanities & worldly behauiour.
- 5 Fifthly, to vse the conuenient composition of body as followeth.

*The*

*The composition of body in  
receiuing.*

**L**ett the handes be held before **1**  
the breast, not lifted so high that  
they may hinder the Preist.

Lett the head be conueniently **2**  
lifted vp, and inclined vnto neither  
side, that with-out difficultye the  
mouth may be reached.

Lett the eies be shutte, or bent **3**  
downward: for it is vnseemely at  
that time, either to looke vpon the  
Preiste, or to turne the eies other  
where.

Lett the mouthe be altogither **4**  
quiett, without any reading or mo-  
uing of lippes, reasonably open, &  
not gaping.

Let the tongue touch the side of **5**  
the lippe (not to much put forth)  
that it may receiue the hoste, and  
bring it into the mouth, & that be-  
ing reuerētly held so long that it be  
moiste-

moistened, it may be let downe into the bodye. For it is not to bee chewed with the teeth, nor to be brought to the rooffe of the mouth, but to be swallowed (if it may be) before the ablution.

6 Lett the wholle body be erected & quiet without any motion: sighings, blowings, grownings, knocking of the brest, exclamations, vocall praiers, and other like thinges, which often times bring daunger either of the fall of the hoste, or of the touching of the teeth, or lippes in the time of the holy cōmunion are to be omitted.

7 Finally for the space of a quarter of an houre after receiuing, let spitting be auoided. which if it can not be: at the least it is decent to spitte where it may not be trodden on.



OVR LADIES LIT A-  
NIES:

*Which For their Deuotion, are worthy  
to be said euen of those which vn-  
derstand them not. in the ho-  
nour of the Blessed  
Virgin.*

LITANIAE DEIPARAE VIR-  
ginis ex Sacra Scriptura  
deprompta.

**K** Yrie eleison.  
Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cælis Deus, miserere nobis  
Fili redemptor mundi Deus, mise-  
rere nobis.

Spiritus Sancte Deus, miserere no-  
bis.

Sancta Trinitas vnus Deus; mise-  
rere nobis.

Sancta Maria,      ora pro nobis.  
M                      San-

- Sancta Dei genetrix, ora.  
 Sancta Virgo virginum, ora.  
 Gen.3. Mater viuentium, ora.  
 Eccl.24. Mater pulchræ dilectionis  
 ora pro nobis.  
 Ibid. Mater Sanctæ spei, ora.  
 Gen.2. Paradysus voluptatis, ora.  
 Ibid. Lignum vitæ, ora.  
 Pro.9. Domus Sapientiæ, ora.  
 Gen.28. Porta cæli, ora.  
 Gen.49. Desiderium collium, æter-  
 norum, ora.  
 Nu.35. Ciuitas refugii, ora.  
 Ind.15. Gloria Hierusalem, ora.  
 Exo.15. Sanctuarium Dei, ora.  
 Exo.25. Tabernaculū foederis, ora.  
 Exo.30. Altare Thymiamitis, ora.  
 Gen.27. Scala Iacob, ora.  
 Sap.7. Speculum sine macula, ora.  
 Can.2. Lilium inter spinas, ora.  
 Exo.3. Rubus ardens incombustus  
 ora pro nobis.  
 Ind.6. Vellus Gedeonis, ora.  
 2.Reg.

2. Reg. 1. Thronus Salomonis, ora.

Can. 7. Turris eburnea, ora.

Can. 4. Fauus distillans, ora.

Ibid. Hortus conclusus, ora.

Ibid. Fons, signatus, ora.

Ibid. Puteus aquarū viuentiū, ora.

Pro. 31. Navis institoris de longe  
portans panem, ora.

Eccl. 5. Stella matutina, ora.

Eccl. 6. Aurora confurgens, ora.

Can. 6. Pulchra vt luna, ora.

Ibid. Electa vt sol, ora.

Ibid. Castrorū acies ordinata, ora.

Ier. 14. Solium gloriæ Dei, ora.

A cunctis periculis, libera nos Vir-  
go gloriosa.

Per salutarem Conceptionē tuam,  
libera nos Virgo gloriosa.

Per sanctam natiuitatē tuam, libe-  
ra nos Virgo gloriosa.

Per admirabilem Annunciationē  
tuam, libera nos Virgo gloriosa.

Per immaculatam Purificationem

tuam, libera nos Virgo gloriosa.  
Per gloriosam Assumptionē tuam  
libera nos Virgo gloriosa.

Peccatores, te rogamus audi nos.

Vt veram poenitentiam nobis im-  
petrare digneris, te roga. au. nos

Vt societates tibi peculiari obse-  
quio deuotas conseruare, & au-  
gere digneris, te roga. aud. nos.

Vt Ecclesiæ sanctæ, cunctoque po-  
pulo Christiano pacem, & vni-  
tatem impetrare digneris, te ro-  
gamus audi nos.

Vt omnibus fidelibus defunctis re-  
quiem æternam impetrare dig-  
neris, te rogamus audi nos.

Mater Dei, te rogamus audi nos.

Agnus Dei, qui tollis peccata mun-  
di, parce nobis Domine.

Agnus Dei, qui tollis peccata mun-  
di, exaudi nos Domine.

Agnus Dei, qui tollis peccata mun-  
di, miserere nobis.

*Vers.*

*Vers.* Ora pro nobis sancta Dei  
genetrix.

*Res.* Vt digni efficiamur promif-  
sionibus Christi.

## ORATIO.

Pietate tua, quæsumus Domine,  
nostrorum solue vincula pecca-  
torum, & intercedēte Beata Maria,  
cum omnibus Sanctis tuis, nos fa-  
mulos tuos, benefactores atq; loca  
nostra, in omni Sanctitate custodi,  
omnesque consanguinitate, affini-  
tate atque familiaritate nobis con-  
iunctos, a vitiis purga, virtutibus il-  
lustra, pacem & salutem nobis tri-  
bue, hostes visibiles, & inuisibiles  
remoue, carnalia desideria repelle,  
aerem salubrem, & fertilitatem in-  
dulge, amicis & inimicis nostris cha-  
ritatem largire, atque urbem N. cū  
omnibus in ea habitantibus, ab om-

ni peste, infideliumque feritate, & potentia illaſam conſerua, & omnibus fidelibus viuis & defunctis, in terra viuentium vitam, & requiem aternam concede; & Pontificē noſtrum N. protectorem, omnes Prælatos & cunctum populum Chriſtianum, ab omni aduerſitate cuſtodi, & benediſtio tua ſit ſuper nos ſemper. Per Chriſtum Dominum noſtrum. Amen.

## ALIAE LITANIAE BEA-

TAE MARIAE

*Virginis.*

**K** Yrie eleiſon.  
Chriſte eleiſon.

Kyrie eleiſon.

Chriſte audi nos.

Chriſte exaudi nos.

Pater de cælis Deus, miſerere nobis  
Fili



Fili redemptor mundi Deus, misere-  
rere nobis.

Spiritus Sancte Deus, miserere no-  
bis.

Sancta Trinitas vnus Deus, misere-  
re nobis.

Sancta Maria, ora pro nobis.

Sancta Dei genetrix, ora pro nobis.

Sancta Virgo virginum, ora.

Mater Christi, ora pro nobis.

Mater diuinæ gratiæ, ora pro nobis.

Mater purissima, ora pro nobis.

Mater castissima, ora pro nobis.

Mater inuiolata, ora pro nobis.

Mater intemerata, ora pro nobis.

Mater amabilis, ora pro nobis.

Mater admirabilis, ora pro nobis.

Mater Creatoris, ora pro nobis.

Mater Saluatoris, ora pro nobis.

Virgo prudentissima, ora pro nobis.

Virgo veneranda, ora pro nobis.

Virgo prædicanda, ora pro nobis.

Virgo potens, ora pro nobis.

Virgo clemens,	ora pro nobis.
Virgo fidelis,	ora pro nobis.
Speculum iustitiæ,	ora pro nobis.
Sedes sapientiæ,	ora pro nobis.
Causa nostræ letitiæ,	ora.
Vas spirituale,	ora pro nobis
Vas honorabile,	ora pro nobis.
Vas insigne deuotionis,	ora.
Rosa mystica,	ora pro nobis.
Turris Dauidica,	ora pro nobis
Turris eburnea.	ora pro nobis.
Domus aurea,	ora pro nobis.
Fœderis arca,	ora pro nobis
Ianua cæli,	ora pro nobis
Stella Matutina,	ora pro nobis
Salus infirmorum,	ora pro nobis
Refugium peccatorum,	ora.
Consolatrix afflictorum,	ora.
Auxilium Christianorum,	ora.
Regina Angelorum,	ora pro nobis
Regina Patriarcharum,	ora.
Regina Prophetarum,	ora.
Regina Apostolorum,	ora.
	Regina

Regina Martyrum, ora pro nobis

Regina Confessorum, ora.

Regina virginum, ora pro nobis

Regina Sanctorum omnium, ora.

Agnus Dei qui tollis peccata mundi, parce nobis Domine.

Agnus Dei qui tollis peccata mundi, exaudi nos Domine.

Agnus Dei qui tollis peccata mundi, miserere nobis.

*Vers.*

Post partum Virgo inuiolata  
permanfisti.

*Respon.*

Dei genetrix intercede p nobis

ORATIO.

**G**Ratiam tuam quæsumus Domine mentib<sup>9</sup> nostris infunde, vt qui Angelo nunciâte Christi Filij tui incarnationem cognouimus, per passionē eius & crucem, ad resurrectionis gloriam perducamur. per eundem Christum Dominum nostrum. Amen.

Omnipotens sempiterne Deus,  
 qui facis mirabilia magna solus,  
 prætende super famulos tuos,  
 & super congregationes illis cōmissas  
 spiritum gratiæ salutaris, & vt in  
 veritate tibi placeant, perpetuum  
 rorem tuæ benedictionis infunde.  
 Per Dominum  
 nostrum. &c.

*Laus Deo, ac Beatissima seper Virgini*  
 Matri DEIPARÆ MARIÆ  
 atq; omnibus  
 Sanctis.

Gen. 3, Ver. 15

*I will put enmity betweene thee and the  
 woman: and thy seede aud her seed:  
 and shee shall crush thy head.*

FINIS.

*Faultes escaped.*

- A Fol. 3. l. 16. read to  
B Fol. 19. l. 6. great  
B Fol. 20. marg. l. 3. read 19.  
B Fol. 21. l. 4. she remembred  
B Page .1. l. 18. Founder  
B P. 4. l. 8. comfort  
B P. 4. marg. l. 2. commodity  
C P. 7. l. 3. performeth  
C P. 13. l. 15. not perfectly  
remitted  
C P. 17. l. 1. legacies  
C P. 22. l. 15. put a full point at  
(once)  
E P. 44. l. 5. of other  
E P. 48. l. 3. cerning  
E P. 49. l. 9. disposed  
E P. 50. l. 17. seriously

in Suffer

of James Bolton

not worth in full for

in year for in year

not worth in full for

of James Bolton



EK 4  
X 581

493688